NATIONAL COUNCIL

OUTLOOK

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SEPTEMBER 1956

World Council Leaders Meet in Hungary

Interdenominational Calendar

Under National Council Auspices

United Church Men, National Convention, Cleveland, O., September 14-16

General Board, National Council of Churches, Washington, D. C., September 26, 27

CHRISTIAN EDUCATION WEEK, September 30-October 7

Department of the Church and Economic Life, General Committee, New York, N. Y., October 5, 6

WORLD-WIDE COMMUNION, October 7

Department of the Urban Church, New York, N. Y., October 9

CHURCHMEN'S WEEK, October 14-21

National Convocation on the Church in Town and Country, St. Louis, Mo., October 16-18

WORLD ORDER SUNDAY, October 21
Department of International Affairs, New York, N. Y., October 23, 24

REFORMATION SUNDAY, October 28

WORLD COMMUNITY DAY, November 2

STEWARDSHIP DAY, November 11

Southern Advisory Committee, NCC Southern Office, Atlanta, Ga., November 15, 16

Division of Foreign Missions, Assembly, Buck Hill Falls, Pa., November 28-30

Department of Social Welfare, General Committee, New York, N. Y., November 28

Other Meetings

World Methodist Conference, Lake Junaluska, N. C., September 2-16

General Commission on Chaplains and Armed Forces Personnel, Semi-annual Meeting, Washington, D. C., October 10, 11

United Lutheran Church in America, Biennial Convention, Harrisburg, Pa., October 10-17

THE COVER

For the first time since the World Council of Churches was constituted at Amsterdam in 1948 its leadership was afforded an opportunity to meet behind the Iron Curtain.

Many American churchmen, led by the chairman Dr. Franklin Clark Fry, attended the meeting of the Central Committee at Galyateto in Hungary, July 28-August 5.

The cover picture commemorates this historic meeting. Left to right: Dr. Eugene Carson Blake, Philadelphia, president of the National Council of Churches; Dr. Franklin Clark Fry, New York, president of the United Lutheran Church and chairman of the WCC Central Committee; Anglican Bishop K. H. Ting of Chekiang, China; Bishop D. Ward Nichols of New York, African Methodist Episcopal Church; Bishop Albert Bereczky, president of the Hungarian Reformed Church and of the Hungarian Ecumenical Council; and Dr. Robert S. Bilheimer of Geneva, Associate General Secretary of the World Council.

An account of the meeting by Leila Anderson, special correspondent for the OUTLOOK, appears on the next page.

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National Council OUTLOOK

Publication of

National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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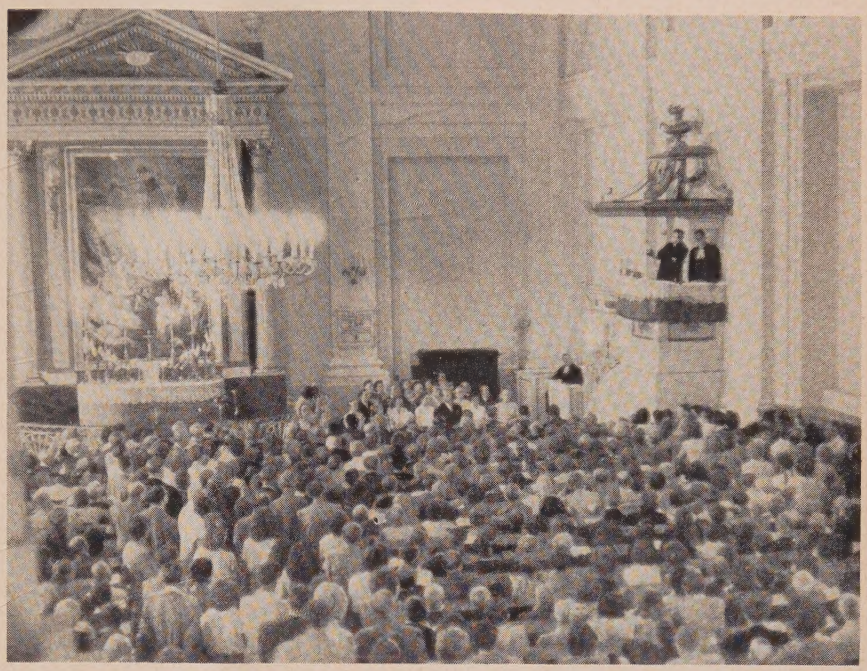
World Council Leaders Meet in Hungary

By LEILA ANDERSON



Thousands of Protestants flocked to churches in Budapest, Debrecen and smaller towns to hear speakers from the Central Committee of the World Council at special services.

OF an earlier period of history, it was said that the Christians held the world together. These words were often in mind at the Central Committee of the World Council of Churches. The general secretary, Dr. W. A. Visser 't Hooft, declared in his opening address that the World Council seeks to bear witness in all parts of the world and to live its life in independence of any particular political ideology.

The fact that the meeting was held in Hungary probably contributed to the exceptionally good attendance of church leaders from other Eastern European countries and the presence of an observer from China. Church leaders from Poland, East Germany, Czechoslovakia, Rumania, and Hungary were present. This was the first time the Rumanian churches had ever been represented at a World Council meeting, and the first time for Chinese churches since the Amsterdam Assembly. There were opportunities for private conversations as well as discussions in the meetings. This was a time when the World Council demonstrated vividly that it transcends the political and economic differences of men and nations and seeks to bring together in fellowship Christians of all backgrounds. At the same time, the World Council does not hold the position that all forms of government and all economic systems are equally good.

The Central Committee met at Galyateto, Hungary, from July 28 to August 5, with 145 church leaders from 30 countries present. Of these, 66 were official delegates or their substitutes. The president of the United Lutheran Church in America, Dr. Franklin Clark Fry, chairman of the Central Committee, presided at the sessions. The meeting place was a rest center for workers, high in the Matra Mountains about 60 miles from Budapest, and the equipment and services were excellent.

This was the first time the World Council of Churches has held a meeting in an Eastern European country. The question was asked frequently whether the Central Committee ought to go to Hungary. Would the visit strengthen the present government? Many churchmen were consulted by World Council leaders, and all advised meeting in Hungary. There was the same attitude at the end of the meetings.

World Council leaders were able while in Hungary to work on a number of problems regarding the treatment of church people, and there were favorable results. They visited Bishop Lajos Ordass, a Lutheran who, after two years' imprisonment, now earns a living by weaving rugs at home. World Council leaders had serious conversations with government officials about reinstating him as a bishop. He may be permitted to serve as a professor, but the Lutheran World Federation insists that his rights as a bishop be restored.

It is possible that the government will go on opening up opportunities to people on whom restrictions have been placed. The churches will continue to watch with deepest concern the developments in Hungary.

Even after years of communist control in Hungary there seems to be strength and wide interest in the churches. By far the largest of the Protestant churches is the Reformed Church, which is reported to have a membership of 1,800,000 in a country of ten million persons, the majority of whom are Roman Catholic. There is an ecumenical council in Hungary which brings together for cooperation the Reformed, Lutheran, Baptist and Methodist Churches. The Committee was told that the Hungarian churches, even with their limited financial resources, had contributed $50,000 in order to have the Central Committee in their country and to entertain and provide for the needs of its members. We also learned that there is far more ecumenical interest in Hungary than in many other countries. There has been intensive follow-up of the Evanston meeting of the World Council and great interest in the thinking and actions of that Assembly.

The most moving experience was the Sunday morning visits to churches in several of the Hungarian cities and villages. At the Baptist Church in Budapest, for example, the building was crowded long before the service began and people stood in the aisles and filled the courtyard. There was a reception for the guests both before and after the service, with opportunity for conversation with some of the church members. A few words of French or German were used when English was not possible. As the visitors left the church, people pressed forward to shake hands and in some cases to send greetings to church members in America. Often there were tears in the eyes of the

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Leila Anderson, the NCC's assistant general secretary for program, has a background of National YWCA student work.

women. The whole impression was one of warmth, cordiality and simple devotion. Other Central Committee representatives reported similar experiences in their visits to churches and said there were always large congregations.

On Saturday afternoon in Budapest at a big Roman Catholic Church in the heart of the city where a service was being held, people filled the seats and the aisles. The service was conducted in Hungarian.

A matter of great concern was the absence of a Christian youth movement in Hungary and the weakening of provisions for Christian education for children and young people. Only by special request of government officials may parents arrange for religious instruction for their children. Fear has prevented such requests in many cases.

Some Americans were understandably apprehensive about crossing the border into Hungary since United States' relations with Hungary have been far from good in the recent period. Special permission from the State Department and visas from Hungary had to be secured. No one who requested a visa from Hungary for the meeting was denied one. An accounting was required for all kinds of currency and travellers' checks; and all exchanges of money had to be recorded. Actually, the border crossings were very easy, with no examination of baggage and courteous treatment from the officials. Hospitality was shown by the Hungarian church leaders and others. The friendliness of the children was especially marked.

Possibly nothing was of more interest to the Central Committee than the addresses and conversations about the churches in China today. Bishop Rajah Manikam of India reported on his visit earlier this year to China on behalf of the World Council and the International Missionary Council. And Bishop K. H. Ting, of the Anglican communion and

Hungarian Bishop Lajos Ordass, who has been imprisoned for two years and whom the WCC is trying to have reinstated.

formerly secretary of the World's Student Christian Federation, addressed the Central Committee on the church situation in China. Bishop Ting is head of the Diocese of Chekiang and of the Nanking Theological Seminary, which is a union seminary of several denominations. This is one of five or six union theological seminaries in China now. Bishop Ting's visit as an observer has led to the hope that there may be increasing contacts with the churches in China.

However, it was pointed out by Bishop Ting that in these days when Chinese leaders are striving to build up the strength and independence and increase the indigenous character of their own churches, it is not to be expected that full relations will be established at once. Bishop Ting and his wife, who is now a professor at Nanking University and who was at one time secretary of the Chinese Student Christian Association in the United States, were special guests of the Hungarian churches.

Bishop Ting said that he had been invited by Metropolitan Nicolai of Russia to visit there before his return to China, and he hoped to do this. Many who heard Bishop Ting welcomed the opportunity of hearing a Christian leader from China interpret the situation there, but some were deeply troubled by his seemingly strong support of church developments in China, especially with regard to missions.

The Central Committee had the same agenda it would have had if it had been meeting in any other country at this time. The two main themes for discussion were "Christian Witness, Proselytism, and Religious Liberty" and "The Churches and the Building of a Responsible International Order."

Rt. Rev. Angus Dun, chairman of the Commission on "Proselytism and Religious Liberty," reported for the commission and for the committee which revised the original report. The study had been authorized to consider the problem of proselytism as it affects relationships of member-churches of the World Council, but obviously it has implications for other relationships. It is recognized that there is the right and duty of free Christian witness, but "proselytism in its derogatory meaning represents a corruption of Christian witness or evangelization." The study and eleven proposals were approved by the Central Committee for submission to the member-churches. The report is provisional and a committee for this work will be continued.

On the other main theme, "The Churches and the Building of a Responsible International Society," the statement was made that "the primary contribution of the churches to the building of a responsible international society lies in the steadfast proclamation of the Gospel at home and to the uttermost

(*Continued on page* 24)

(*Left*) Dr. Eugene L. Smith, general secretary of Methodist World Missions and a vice-president of the NCC, with Hungarian children; (*second from left*) Dr. J. H. Jackson, president of the National Baptist Convention, USA, Inc., giving his autograph to a Hungarian child; (*extreme right*) Dr. Henry F. Schuh, president of the American Lutheran Church; Dr. Leslie Cooke, associate general secretary of the WCC, and Dr. Eugene Carson Blake, president of the NCC, examining grain on a cooperative farm.

BILLINGS—Now a Better Place for Children

Montana city was cited as a community with high juvenile delinquency until United Church Women did something about it.

By GERALDINE SARTAIN

SIXTEEN-YEAR-OLD Daisy of Billings, Montana, was picked up for shoplifting.

Jailed, she was tried before any one of the regular district judges, found guilty and sentenced. Shortly, she found herself at the Vocational School for Girls in Helena. If she ran away—and two-thirds of the girls attempted this because the school was so harsh—her head was shaved and she was forced to wear a blue denim gown with a sign that read, "thief," emblazoned on the back, "scarlet letter"—wise.

As recently as 1946 this is how the law dealt with a teen-age girl committed from that lusty town of the Old West, Billings, and from adjacent communities in the vast, sprawling copper kingdom of Montana.

If changes have occurred so that Daisy faces a better situation today, it is because of a band of United Church Women, devoted to the future of Billings and its children.

When Daisy was in trouble, there was none of this modern business about closed hearings before a juvenile court judge trained to handle children in trouble, or a psychiatric study or treatment for emotional disturbance.

Justice was swift and punishment thorough, as in the pioneer days.

If Daisy's teen-aged neighbor, Dick, landed in the State Industrial School for Boys in Miles City, he was given a dressing down with the redoubtable beaver tail for any slight infraction of the rules.

Now let us look at what would happen to Daisy or Dick if they fell afoul of the law in Billings today.

The first person these youngsters would deal with would be the juvenile police officer—Edwin C. Ness. Ness is trained in modern methods of helping troubled kids. After appointment, he studied at the Delinquency Control Institute at the University of Southern California.

Today, neither Daisy nor Dick would be tossed into a rotating court to take pot-luck before judges untrained in child problems.

They would be brought before the district judge now handling juvenile cases. This assures continuity and a more sympathetic and understanding approach.

Mrs. Maxine Scott of Billings, Mont., former president of the United Church Women of Yellowstone County, believes people of a community will clean it up when they really understand what's the matter, but this requires a great deal of education. Here she is displaying part of an extensive exhibit on what Billings is doing.

The judge would really get acquainted with Daisy or Dick, counselling them informally and working out what is best for their future. If necessary, they would be referred to the Mental Hygiene Clinic for study and treatment. If committed, they would suffer no more indignities and harsh punishment. The shorn head, the "scarlet letter" label, the beaver tail have all been done away with.

This much has been accomplished already. Other sweeping changes are just around the corner.

Billings may soon have a proper detention home, so kids will not be thrown with hardened offenders into one of 16 steel cages in the brand new Court House, of which the County Commissioners are innocently so proud. A survey of detention needs has just begun under the aegis of the National Probation and Parole Association.

The state may soon have an improved juvenile code which will bring a juvenile court system and better juvenile laws and facilities.

Back of this ferment and change is the Yellowstone County Council of United Church Women.

These women have been organized since 1929 when their opening meetings were directed against gambling and advertising signs showing women smoking. Through the years their interests have widened and they have set going dozens of projects to help residents of Billings —that characteristic frontier town.

Although Montana *is* copper, and the mines spewed forth the ore that brought wealth to the state, Billings owes its phenomenal dollar-and-population growth to sugar beets, cattle and wheat, for which it is the distributing center, and to oil. Billings has 130 firms in the oil business; it is also a unit headquarters for three major oil companies. In addition, more business and industry is settling there every year.

The rocket-like speed of this growth brought many results not so fortunate—juvenile problems out of proportion to its size, for instance, in a state that knew

little about preventive work to head them off. Sociologists find the same things wrong with Billings that burgeon in other swollen communities remaining small-town in feeling.

Two years ago a national magazine dropped a bomb in Billings' lap. It listed Billings among the 10 worst spots for delinquency in the country.

These findings galvanized the church women into action. They had already uncovered much that needed remedying through their surveys and the delinquency institutes put on at the Montana College of Education.

Today they literally have their fingers in every city pie that concerns the well-being of their homes and families. They even spill over into the state capital, descending upon the legislature when the occasion calls.

A woman like Mrs. Maxine Scott knows the story inside-out.

Mrs. Scott, a slight, attractive, soft-voiced dynamo, is one of those Billings women who believes that the people of a community will clean it up when they really understand what's the matter. She's a former president of United Church Women of Yellowstone County and was one of 10 women to win an award for outstanding individual contributions to the community.

Modest Beginning

"UCW began the fight against delinquency in a modest way," Mrs. Scott says. "When Mr. Ness was named juvenile police officer, we helped get community sentiment back of us and steered the money-raising to send him to the institute in Los Angeles. PTA's and the Catholic Home School Association had a hand, and a few individuals."

When Officer Ness came back, he and the aroused women talked before civic groups wherever they could, spreading the word that the old-fashioned punitive approach to delinquency wouldn't work. They knew that the changes they wanted required a great deal of education.

They had already had considerable experience. For they had fought segregation in public facilities, organized the Montana Committee for Equal Rights, and forced an equal accommodations law out of a legislative committee (only to see it die on the floor despite their desperate efforts). They had queried would-be legislators and officials on their interest in and commitment to civil rights, to insure the election of non-bigoted candidates.

They had surveyed slum areas to see if nursery schools were needed. They had worked for better motion pictures, for the welfare of agricultural migrants, for better race relations, for a study of youth problems, for comic book and foster home legislation and for other important issues.

Now they looked around and saw other facets of city life that needed attention, Mrs. Scott says. Their next step was the most dramatic of all.

With the Yellowstone County Council of Churches they initiated and helped underwrite a juvenile survey that dramatized for all Billings residents what they must do for their young people.

Juvenile Survey

They brought on Dr. Edward D. Rapp of the national Baptist Juvenile Protective Program, already known for a Great Falls study.

The Rapp report told the residents of Billings quite frankly that their juvenile codes were antiquated, their probation officers for the most part untrained, their jail no place to keep youngsters.

On a happier note, it pointed out that the schools were doing an excellent job of guidance and early diagnosis, that the district court judges, school and police officials and welfare leaders were eager to use modern procedures for rehabilitation rather than punishment.

The report made sweeping recommendations which the men and women of the community are now trying to effectuate.

Their first step was to spark the formation of a community action committee to publicize the report. They encouraged church groups, community organizations and even a high school sociology class and a junior high class to study it. They took part in public affairs forums.

They literally brought about the great change in public opinion which Dr. Rapp reported finding at first.

He has words of high praise for them.

"Of all the communities I have studied in the last four years," he said recently, "Billings and this community action committee are doing the most about youth problems."

It is the women's and men's church groups that supported the district court judges in their proposal to handle delinquency cases for a term longer than *one month,* which had been customary.

They pushed the rebirth of the state juvenile court advisory committee which can help bring about the needed changes in the court system for juveniles.

Finally, with the Council of Churches, they built a fire under a stalled statewide survey of delinquency, so fathers and mothers—and law-makers—will know all the facts and understand how to remedy them. The Billings survey was the pilot project that is giving leadership throughout the state.

Some of the women, including Mrs. Scott, have been called to Helena to testify at legislative hearings and to speak before the Governor's Advisory Committee on Child Welfare.

"All we did was tell our story," Mrs. Scott says. "We were armed with facts. Now we hope for results."

Some Side Results

The crusaders have several other feathers in their caps already. Out of the Rapp study and the subsequent furore about local conditions, many side results have flowed.

A conference they devoutly hoped for came off. In an atmosphere of surprising agreement considering the tensions caused by the Rapp report, judges, social workers, probation officers and the juvenile police officers have actually sat down together.

A part-time clinical psychologist has been engaged by the court and the school.

A social agency referral index has been set up at the Mental Hygiene Clinic. Previously, no central records of erring youngsters or family difficulties were on hand to help in new crises or prevent recurrences.

Local citizens raised $2,400 toward special classrooms for retarded children, who often wind up in court as ringleaders in juvenile crime.

The hearing of traffic offenses has been moved from the probation to the police department, where a traffic school for youthful drivers is now functioning.

This strikes a dual blow at the errors of the past. Youngsters are encouraged to learn safe and sane driving, and the figures on traffic cases aren't mistakenly used to swell the total figures on delinquency.

The First Baptist Church is conducting a marriage counseling clinic.

The Congregational Church has been helping the YMCA get more children of minority groups in its swimming and athletic classes. Many churches are taking a second look at their youth programs in the light of present-day needs.

The State Mental Hygiene Clinic in Billings is presenting a seminar on counselling for ministers.

Leaders of youth-serving groups are trying to provide more and better clubs, sports and general recreation.

A family counseling service is soon to be opened by a member of the original survey committee.

The Community Chest and the Council of Social Agencies are looking into the establishment of a Coordinating Welfare Council along the lines of the Rapp recommendations.

Other groups are urging the training

(*Continued on page* 29)

"Christians Hold the World Together"

Russian and American Christians, after historic two-way visit, share hope that they may play this role.

Metropolitan Nicolai, head of the Russian deputation, visits the Lincoln Memorial.

A SIGNIFICANT chapter in the annals of Christian world fellowship was written with the conclusion, on June 13, of the two-way conversations between Russian and American Christian leaders.

On the eve of the departure for home of the eight-member Russian deputation, historic agreements that came out of the meetings held in both countries were summarized in a special statement.

Issued by Dr. Eugene Carson Blake, President of the National Council, with the approval of the Russian visitors, the communiqué stressed that general agreement had prevailed on the nature of the peace that Christians seek.

"Faith, freedom and justice," both groups agreed, "are the most essential prerequisites for a durable peace."

It was further urged by the conferees that churches in both countries exchange literature and other data on church efforts to build a just and durable peace.

Further, they spelled out that "such peace is possible only when individuals and nations recognize each other's human worth without trespassing on mutual freedom, and when they are in possession of rights and liberties conforming to the Christian conception of human dignity."

This was a more specific statement on the relationship of international peace to human freedom than had been arrived at by these churchmen before.

When the nine-man American delegation left Moscow last March the Russians agreed only on the concept of "peace with justice," and said nothing about many things, including the U. N.

Early in the conversation on this side it became apparent, however, that their position had become firmer. After the opening sessions at Greenwich, Conn., Dr. Eugene Carson Blake, president of the National Council of Churches and chairman of the host group, expressed the delight of the American delegation at important changes in substance in the paper on peace brought by Metropolitan Nicolai — second ranking prelate of the Russian Orthodox Church and leader of the visiting deputation.

In Dr. Blake's farewell address to his guests, he further highlighted the fact that the delegates had agreed "on the importance of the United Nations in achieving peace."

Other noteworthy achievements resulted from the face-to-face discussions that began in Moscow, March 11-21, and continued in the United States, June 2-13, between American Protestant leaders and representatives of four denominations with large followings in the Soviet Union — Russian Orthodox, Armenian Orthodox, Lutheran and Baptist.

A reduction of international tension should follow, both delegations emphasized, because the conversations pointed up the many areas of mutual concern and understanding as contrasted with the usual widely-touted differences.

Both groups believed it to be of the utmost importance in today's world that they should get together, that divisions should not indefinitely prevent Christians from talking with one another, no matter what barriers of political thinking had arisen.

Their chief purpose was to establish the kind of normal relationships which the delegations believed "ought never for any reason to be broken between churches which profess obedience to the same Lord, Jesus Christ."

For this reason, further face-to-face meetings on the part of other religious groups, especially denominational, will be encouraged.

The final note of the communiqué was even more hopeful.

"In the first centuries," it pointed out, "when relationships between people were as confused as they are today, it was said that the Christians held the world together.

"God grant that we may play that role!"

In many gracious speeches and press interviews Metropolitan Nicolai and others of the Russian group stressed the mutual understanding which had been achieved and the warm fellowship which had been enjoyed by American and Russian church leaders.

They talked together in complete frankness, Dr. Blake concurred, even to the point of Metropolitan Nicolai's citing where he felt the American delegation had misrepresented or misunderstood their churches and their positions in the Moscow talks.

Both groups warned, however, that deep-seated and important disagreements between them still exist. These may be discussed in the future by expanding circles of people in the churches of both countries.

"Skill, persistence, and the most earnest and extended study will be required," the statement released by Dr. Blake pointed out, "before the broad membership of our churches can look

to each other in real knowledge, love and confidence."

The eight-member Russian delegation had an 11-day, whirlwind tour of a four-state area as the second part of the two-way exchange.

The U. S. S. R. deputation was given every opportunity to visit American church centers in New York, Connecticut, Ohio, Pennsylvania and the District of Columbia, to meet and talk informally with Christian Americans on all church levels, to dine and lunch with them in their homes, particularly in the farm areas of Ohio.

They were also taken to see some of America's landmarks and national shrines — in Philadelphia, the Liberty Bell, and in the nation's capital, Mt. Vernon, Washington Monument, Lincoln Memorial.

Sherman Adams, assistant to President Eisenhower, greeted them after the service they attended in the Episcopal Cathedral, Washington, D. C. Metropolitan Nicolai used this opportunity to assure Mr. Adams that he and the Russian people were sharing in the universal concern at that moment for the health of President Eisenhower and were praying for his recovery.

In Washington, they were also greeted by Dr. Frederick E. Reissig, executive secretary of the Washington Church Federation, and by Dr. Earl Frederick Adams, director of the Washington Office of the National Council of Churches. They were entertained at luncheon in the Soviet Embassy as the guests of Soviet Ambassador G. E. Zaroubin, and were housed at the College of Preachers on the grounds of the Washington Cathedral.

The Russian and U. S. church deputations at Seabury House, Greenwich, Conn. *Left to right, front row:* Archbishop Jan Kiivit; Archbishop Gustav Turs; Dr. Eugene Carson Blake, American chairman; Metropolitan Nicolai, Russian chairman; Bishop Sahak Ter-Ovannesyants; Archpriest Michael Slavnitsky; *second row:* Rt. Rev. Henry Knox Sherrill; Dr. Roy G. Ross, general secretary of the National Council; Rev. Alexei Andreev; Rev. Alexei Karpov; the late Dr. Walter W. Van Kirk; *back row:* Dr. Eugene L. Smith, alternate for Charles C. Parlin; Professor Vladimir Talizin; Dr. Herbert Gezork; Dr. Roswell P. Barnes; Bishop D. Ward Nichols and Paul B. Anderson. Another member, Dr. Franklin Clark Fry, was absent.

The Washington Church Federation tendered them a dinner at the Cleveland Park Congregational Church, at which 82 guests, including many pastors and their wives, heard speeches by Metropolitan Nicolai, Rev. Alexei Andreev, a Baptist member of the Russian deputation, and by Alfred P. Shirkey, president of the federation.

"We realize that the Iron Curtain that once hung between our countries was not of your contriving, nor of ours," he said. "But let us thank God here tonight that between our minds, hearts and spirits there never has been a curtain. We have always been — and will always be — one in Christ."

Noting the floral decorations of many hues and kinds, Metropolitan Nicolai responded:

"On every table are flowers, each with its own perfume. So there is a spiritual aroma in each different church; its own special service to God, united by one Christian love. May the highest possible Christian feelings reign among us, no pre-conceived notions about things hidden one from another."

The American visit of the Russian delegation took them to New York, to Greenwich, Conn.; Yale University; the Corning, N. Y. Glass Center; to Toledo,

Dr. Eugene Carson Blake, president of the National Council, standing at the head of the table, presents Dr. Roswell P. Barnes, the Council's associate general secretary, during a "conversation" between the Russian and American deputations at Seabury House, Greenwich, Conn., continuing the discussions held by the two deputations in Moscow earlier in the year on matters of common concern to churchmen of the two countries.

O., as guests at the regular quarterly meeting of the General Board of the National Council of Churches; and to three Ohio towns — Mansfield, Seville and Wooster. They saw Mansfield's handsome new YMCA-YWCA building, listened to a conference on Christian Education at a church-related college (Wooster), and visited in private homes and small-town churches at Seville, population 1,000.

The Toledo visit was especially significant. Here the Russians witnessed sessions that have no counterpart in their own country. The 250-member policy-making General Board took democratic action on behalf of the 30 major U. S. church bodies representing 35,800,000 persons that make up the National Council, in framing policy for their work together.

With the Russians looking on, the Board considered a heavy agenda of matters that never come up for discussion in the churches of Russia. For the Russian churchmen have made it clear that their function is to administer the sacraments of the church and give religious counsel only to their members.

In contrast to that, the General Board conducted lengthy debate on statements covering the attitude of Christians in the 1956 elections, on the proposed freeing of Japanese war criminals, and upon union membership as a condition of employment. Copies of the statement on elections and a detailed report on the National Study Conference on the Church and Economic Life, held last March under NCC auspices, were given the visitors in Russian translation.

Another eventful session for the visitors marked their day at United Nations and in the Wall Street area of New York.

As they lunched at the U. N., Dr. Kenneth Maxwell, associate executive director of the NCC's Department of International Affairs, told them of the important role the churches had played in the swing of public opinion from an adverse to a favorable position on the idea of the world organization. Also, he stressed that a "major proportion" of the ideas set forth by the churches had been accepted as a part of the U N plan and program, even including the Universal Declaration of Human Rights.

The Russians listened with heightened interest for this was a phase of American church life of which they had no notion before their visit to America.

In Wall Street, the heart of the nation's financial capital, Metropolitan Nicolai told a luncheon gathering of some 35 banking and financial leaders that he wished them "peace and prosperity." Guests of Attorney Charles C. Parlin of Englewood, N. J., Methodist layman and a member of the American deputation to Russia, on their Wall Street stop, the Russians were told of the wide ownership by thousands of stockholders of American financial institutions.

Earlier, at New Haven, Conn., the visitors learned from Dean Liston Pope of Yale Divinity School how theological education is carried out in the U. S. A.

There they were told of the 64 Protestant denominations with more than 50,000,000 adherents each in this country, and of the 125 graduate theological schools and the equal number of so-called "Bible Schools" that have enrolled more than 20,000 students. This is insufficient, they learned, to staff the growing number of churches, for which there are already nearly 200,000 Protestant ministers in this country.

In contrast, the Russians had previously announced that the Orthodox Church in Russia now has 72 eparchies (dioceses) of more than 20,000 parishes with 35,000 regular clergymen and 69 monasteries with 5,000 monks. He estimated that there are upwards of 50 million "believers" in Russia and said that during World War II there was "a great rise" in religious feeling in Russia that has not diminished since that time.

Metropolitan Nicolai and other Russian Orthodox members of the deputation attended services at St. Nicholas Russian Orthodox Cathedral, New York, where the Metropolitan was the celebrant and preached in Russian.

Four other members of the deputation — two Lutherans and two Baptists —attended a service at the Cathedral of St. John the Divine at which they witnessed the ordination to the Episcopal diaconate of 10 recently graduated seminarians.

The Armenian representative went to services at the Armenian Holy Cross Apostolic Church.

The Russian delegation had the pleasure of presenting to the American Bible Society the first copy to reach this coun-

(Top)—Members of the Russian deputation visit Independence Hall in Philadelphia and view the Liberty Bell; *(next to top)* — Baptist and Lutheran members of the deputation attend a regular service of worship at New York's Cathedral of St. John the Divine; *(next to bottom)* — Rev. Alexei Andreev (center), vice-president of the All-Union Council of Evangelical Christian Baptists, visits a Sunday school class in First Baptist Church, Washington, D. C., with William Edgerton (right) interpreting; *(bottom)* — Girl students at Wooster College in Ohio welcome the deputation. Wooster (Presbyterian) is a typical American church-related college.

Church Exchanges Through the Iron Curtain

By Roswell P. Barnes

Confident and dogmatic generalizations about the churches in the Soviet Union have been common among Americans who have had no first-hand knowledge. Available second-hand information has come largely from prejudiced observers or from those who have not had the background for competent analysis of religious matters.

Now, for the first time in history, a few American churchmen have begun to gain an understanding of the situation of religion in Russia through extensive direct contact with its churches and their leaders.

Increasing knowledge brings realization that generalized characterizations are hazardous and dangerous. It is probable also that church leaders in the Soviet Union realize that the stereotypes they have applied to American churches are not justified. The separation that has existed up to this time has resulted in tragic ignorance, misinformation and misunderstanding.

While profoundly significant differences and deep-seated disagreements continue, mutual understanding has improved and some of the differences which had grown out of ignorance have been reduced.

Progress has been evident even in comparing positions defined in the conversations of the National Council deputation with church leaders in Moscow and the positions defined a few weeks later when they visited America. By that time American churchmen had become more appreciative of the importance of persistent faith in God in the face of communistic, atheistic propaganda. The Russian churchmen had begun to modify their positions with regard to the Commission of the Churches on International Affairs, the World Peace Council, and the United Nations.

It is impossible to estimate how much the changes in position have been the result of new information or insight and how much the result of the changed situation in Russia; but new knowledge gained in the conversations has certainly been an essential factor.

Face-to-face contacts have been a reminder that the men and women in the Soviet Union are people, and people with a great variety of characters and personalities. Despite nearly 40 years of controlled education and attempted suppression of deviation from the standardized mould, men and women continue to have markedly distinct individualities. Now, when the members of the deputation think of people in that country they see faces and persons more than a vague stereotype.

There is abundant reason to believe that direct association has improved mutual understanding. The warmongering, bloated capitalist stereotype which has been incessantly hammered into the minds of the Russians simply cannot stand up in comparison with the American people they have seen.

The value of direct personal contacts has been demonstrated. It is obvious that mutual understanding has not been furthered in the past by inability or refusal to talk. A basis has now been established for continued association.

Negotiations between churches on matters of official ecclesiastical relationships should probably be arranged and carried on by the several churches themselves. It appears to be desirable and appropriate for the National Council to assist in the continuation of discussions on the role of the churches on questions of peace, freedom, and justice as well as on such matters as the relations of church and state.

Considering the positions occupied by these two nations in the world today, it is obviously imperative that the churches reach the best possible understanding and the fullest measure of agreement consistent with sound principle. The exchange of deputations has contributed significantly to these ends.

But something deeper has been learned by the exchange. The faith that God works in the churches to accomplish more than human resources alone can accomplish has been confirmed. Expectations based upon the prudential calculations of the probable achievement of human judgment and ability disregard the effective power of the Holy Spirit. It is a gross error to judge what may happen in the Church by the criteria of secularistic pragmatism.

Churches deny their faith when they venture only so far as they can be sure that they see the way.

(*Continued from page* 9)

try of the new Russian edition of the Bible, the first printed in the U. S. S. R. since 1926.

A gift from the Patriarch Alexei, it was presented by Metropolitan Nicolai. It is part of an edition of 25,000 copies. An additional 75,000 copies will be printed for the Orthodox Church, Nicolai reported. A separate edition of 25,000 copies also is being printed for the Baptists in a smaller size from matrices supplied by the American Bible Society.

Throughout the entire visit, Metropolitan Nicolai assured groups everywhere that the faith handed down through history still lives in Russia today and will live forever.

He was outspoken in his condemnation of Communist materialism. The Russian Orthodox Church completely rejects these teachings, he declared, expressing its opposition from the pulpit and through church journals.

The Communist party does not "interfere" with the church, he added, despite the church's opposition to materialism.

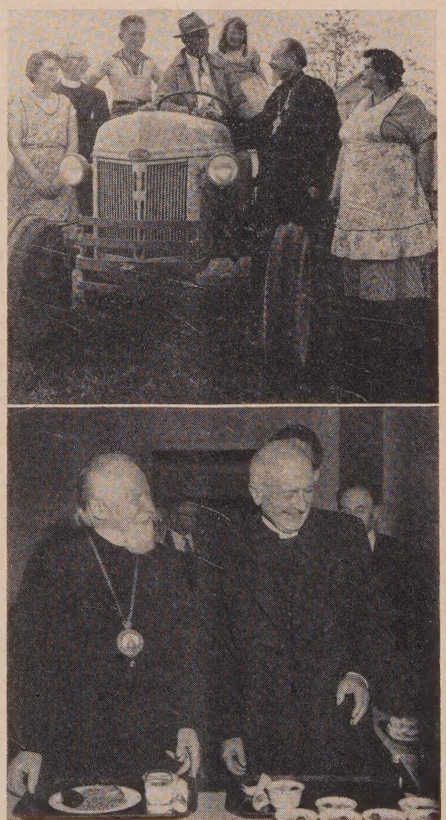
"They do their business and we do ours," he said. "There is no ground for conflict between us."

The Russians remained cheerful, urbane and receptive throughout a crowded schedule, and occasional picketing by splinter religious and nationalistic groups.

In referring to the demonstrations, Dr. Blake pointed out that the conversations had been instrumental in "encouraging our visitors to concern themselves with the cases of churchmen who have been imprisoned in Russia.

He added with emphasis, "Thus, even when émigré groups have been critical of our venture, we have tried to serve them."

He expressed confidence that the American people and the nation's churches "overwhelmingly approve the attempt we have been making to create channels of communications between our churches. Even the criticisms we have received," he said, "prove more than anything else how important and necessary our project has been."



(*Top*) Archpriest Michael Slavnitsky, 2nd from right, visits a farm family in Seville, O. (*Below*) Metropolitan Nicolai, left, and Rt. Rev. Henry Knox Sherrill carry their trays in the cafeteria at Seabury House.

Younger Churches in Crisis

Learn to support themselves by voluntary giving, free from foreign aid

By E. G. Homrighausen

WE SOMETIMES think that the younger churches are relatively free from the problems that beset the older churches. Quite the contrary! Both types of churches face peculiar problems which, while somewhat the same in essence, are characteristic of their situations.

Daniel Jenkins once wrote that the old churches of Europe faced the question: How can an old man be born again? while the churches in America faced the question: How can a rich man enter the Kingdom of God? The younger churches are neither old (except in some instances where mission work has been a direct importation of an old church into a young "foreign" field) nor are they rich (except in some instances where they have been amply supplied with "foreign" aid).

The younger churches vary, to be sure, from country to country. They cannot be lumped together, for the Church in Korea is different from the Church in Japan; and the Church in Indonesia is different from the Church in Thailand. But the younger churches are in between the "old" church and the "rich" church. They are not old in the sense that they are closely associated with the local culture, nor are they accepted as venerated and indigenous aspects of that culture. In short, none of the younger churches, with the exception of the Mar Thoma Church in India (which traditionally dates from the first century), has ever known the historic relationship which existed between Christianity and the rise of Western culture in Europe. These younger churches are importations, or transplantations whose rootage goes back for a century or slightly more. But while they are young churches, they have real problems in trying to be young churches in old cultures now in revolution, while still more or less attached to parents who are essentially older churches.

The impressive grave of pioneer missionary Nommensen of the Rhenish Missionary Society, overlooking beautiful Lake Tobu on the island of Sumatra.

The younger churches know nothing of the popular support which the American churches receive from their members. Nor do they enjoy the popular support which is now given to "religion" in the United States. In areas where the younger churches operate, popular religion is still a strong force which pervades every aspect of life. Only in cities and in certain educational centers is the power of religion in daily life threatened and broken. Both Western and communist influences tend to loosen the hold of religion on life, because both stress industrial changes, although each brings with it ideals of life and society which are quite different. It is only in Indonesia where the churches receive state subsidies for institutional and educational work, a pattern which the Dutch brought with them from the Netherlands, and where the religious nature (faith in one God) of that state is guaranteed in the Constitution.

Perhaps it may be safe to say that the popularity of Christianity which obtained in so many Asian nations has waned to some extent. In short, the younger churches are not "rich" as are the churches in the United States. They are poor. *And one of their great problems is that of learning to support themselves by voluntary giving free from "foreign"* support. This is difficult to do since the popular religions of Asian nations are supported by the whole populace and in many instances by government grants. And self-support is most essential for the younger churches, if they would develop autonomy, self-respect and integrity. In fact, it is best that the younger churches remain poor but free. How can they be identified with people if they live on islands of privilege made possible by subsidies from mission boards abroad? The day

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Dr. E. G. Homrighausen, a professor at Princeton Theological Seminary and chairman of the National Council's Department of Evangelism, gives impressions gleaned on a sabbatical leave spent in the East.

(*Left*)—People leaving Sunday morning church service at the Batak Church, Siantar, Sumatra, Indonesia. (*Right*)—Dr. Homrighausen (second from right) with faculty members of the Theological Seminary at Djakarta. At the extreme right, front row, is Principal Luitahamala. The tall man in back is Christolph Barth, son of the great Swiss theologian.

of the "rice Christian" is finished! Younger churches are vigorously engaged in works of charity and even farm improvement, but they have come to see that the motivation for all good works must be genuinely Christian.

Younger churches face the problem of a vigorous — even revolutionary — nationalism. They must face the accusation often made against them that they are not truly patriotic; that their center of loyalty is outside the nation; that they are subversive cells in an otherwise unified body; that there are elements in the Christian faith which are inimical to and destructive of old cultural patterns. The West sometimes fails to understand this problem, primarily because it tends to forget its own history of nationalism, or fails to understand the dynamics of the new nationalism in Asia. The younger churches are not clear on the solution of the problem either, since many of their leaders have not been trained or encouraged to think through the meaning of their Christian commitment in relation to nationalism and all its ramifications. As one wise observer puts it, "Most of them were converted to Christianity when the East first encountered Western culture." And as one ecumenical report put it, "Having never been in the habit of concerning itself (India Church) with contemporary social affairs, and therefore not having been educated to relate its message to contemporary events . . . (the younger church) stands today as an ineffective spectator of the contemporary scene." (1952)

In many instances nationalism is related to the resurgence of non-Christian religions. This whole area is hard to assess since one gets confusing impressions about these religions. In some areas, Hinduism, Buddhism and Islam are asserting themselves with vigor to dynamize the new nationalism. Even Shintoism in Japan, although proscribed as the national religion, is being practiced by individuals and families as a defiance to Western influence and a veneration for the old values of historic Japan. But whether these religions have within them the power of becoming more than local forces is another question. Even so, the younger churches — and the older ones with them — must face the problem of understanding, interpreting and dealing with them. Are non-Christian religions witnesses to man's spiritual nature and therefore to be regarded as allied in the warfare against the rising tide of industrial materialism, or are they enemies to be conquered and vanquished? The appeal of syncretism is very strong for the younger churches, especially at a time when they wish to become indigenous and identify themselves with the historic values and present aspirations of their people. These cultural religions are home-grown. They are like familiar garments. The theological problem of showing that Christianity is at home in any culture, and yet is critical of all idolatries — even a "religion" may be an idol — is a difficult task indeed.

The problem of communism is ever with the younger churches. Communism did not create the revolution in the soul, mind and body of Asia; it merely seeks to interpret it, exploit it and use it for the purpose of bringing more peoples into the orbit of the "ecumenical" system it espouses. Younger church leaders are increasingly aware of the triple-pronged thrust of communism:

1. its materialistic ideology,
2. its socio-economic program,
3. its anti-Western prejudice.

They are concerned about its ideology; they feel the justice of much it has to say about colonialism, exploitation, imperialism and social conservatism; they are sympathetic with much of its socio-economic program. In Indonesia several large churches (Batak and Minahassa) have issued statements declaring that Christians cannot be members of the official communist party although the party has a legal status in the nation. The Korean churches because of their recent experience are bitterly anti-communistic. In China, a working relation of co-existence has been effected. The situation varies from Japan to Formosa, to Thailand, to Malaya, to Pakistan, to Burma, Ceylon and India. The younger churches want help in this encounter from all the older churches and from the ecumenical movement, but they know that they must work out their own salvation in the light of their situations. They cannot adopt either the conservatism of the West or the radicalism of communism; they are looking not for a middle way but for a "third" way.

The younger churches also confront real problems within themselves. First of all is the problem of unity. Sectarian divisions have arisen within the younger churches because of the newness of their Christianity. Some of these aberrations are like the parties which Paul confronted in the Corinthian Church. They are products of the dynamism of a primitive Christian faith. Others are importations from abroad. This makes consolidation difficult if not impossible, and unfortunately just at a time when a united front is desperately needed. And yet there is a thrust toward unity among the younger churches in Thailand, Indonesia, Malaya, India, Japan and elsewhere. Theological controversy is wholesome when the parties in dis-

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JOINS COUNCIL STAFF

DR. IRENE ANN JONES

Through the National Council's Division of Foreign Missions 79 mission boards and agencies cooperate in evangelistic, educational, medical and assistance programs.

The Division's new associate executive secretary, Miss Irene Ann Jones, faces a tremendous administrative task for which she seems to be well-qualified.

Miss Jones, who will succeed Miss Hazel Anderson as associate to Dr. Luther Gotwald, has been connected with the Baptist foreign mission headquarters office since 1943. Until last year she was home base secretary for its Women's Foreign Missionary Society. With the merger in 1945 of the women's organization with the general Foreign Missionary Society of the denomination, she became associate director of the society's department of public relations.

Prior to that, she was for nine years dean of women of the Eastern Baptist Theological Seminary, Philadelphia, Pa. Earlier, she taught high school at Jermyn, Pa.

Dr. Jones is a licensed Baptist preacher. A graduate of Cornell University, she received her M.A. degree from Teachers' College, Columbia University, and her Ph.D. from the University of Pennsylvania. She holds an honorary Master of Religious Education degree from Eastern Baptist Theological Seminary.

Author of numerous articles on missionary work for denominational publications, she wrote the adult study guide on India, Pakistan and Ceylon in 1954 for the National Council's missionary education program.

Miss Jones' appointment to the Council's Division of Foreign Missions becomes effective September 15.

For the First Time in U. S. History—

There Are 100,000,000 Church Members

By Fletcher Coates

MAINTAINING a pace that began with World War II, church membership mounted again over the past year to reach a new total of more than 100,000,000 Americans.

But more significant than the new round total of members, gains over the year again outstripped population increases. There are 2.8 per cent more church members as against 1.8 per cent more people.

Thus there is further evidence that, statistically speaking the United States is in the midst of a resurgence of religious interest.

Other notable gains in support of this interpretation include:

Sunday School enrollments — up 3.4 per cent, for a new total of nearly 39,000,000.

Local churches — 305,449, representing an increase of 5,393, or 1.8 per cent.

Pastors with charges — now numbering 222,018, a gain of 8,051 over the year.

Per capita contributions — $48.81 annually, up seven per cent.

The latest annual compilation of the *Yearbook of American Churches* — published this month in its 1957 edition by the National Council of Churches — shows there are now 100,162,529 church members of all faiths in the Continental United States. In the previous year the total was 97,482,611.

Of the 100,000,000-plus with religious affiliation, 58,448,000 are Protestant, 33,396,000 are Roman Catholic, and 5,500,000 are Jewish.

In addition, there are 2,386,000 members of Eastern Orthodox Churches in this country.

Translated into percentages, the grand total shows that 60.9 per cent of Americans belong to churches, the highest percentage on record. By comparison, it was 57 per cent in 1950, 49 per cent in 1940, and 36 per cent in 1900. One hundred years ago, in an age popularly considered to be devout, less than 20 per cent of Americans belonged to a church.

To complete the membership picture, a record total of 38,921,033 Americans, mostly children and youths, are enrolled in Sunday or Sabbath schools. Slightly more than 3,000,000 of the total are teachers and officers who work on a voluntary basis. The new complete enrollment figure represents a gain of 1,297,503, or 3.4 per cent.

Protestant churches, which traditionally have emphasized Sunday schools in their program, report about 93 per cent of the total enrollment.

Churches to accommodate the mounting number of worshippers now number 305,449 — up from 300,056 the year before. While 5,393 new churches are reported, many of the established ones have been enlarged for greater accommodation. This accounts for the $736,000,000 spent during the year for new construction — an all-time record.

To minister to the record number of American church members there are now at least 222,018 pastors with active charges, compared to 213,167 the year before. The new total of ordained persons, with or without charges, is 353,695. The figure was 342,422 the year before.

And to provide financial support to the religious enterprise, members of 41 church bodies reporting contributed $48.41 each over the year ($45.63 the previous year) for an increase of seven per cent.

Forty-nine denominations — all Protestant — reported receipts of $1,687,921,729, which is 9.3 per cent more than the year before. Thus contributions in these bodies increased at a rate three times greater than that of membership. Other church bodies do not make stewardship and benevolence figures available, but informed estimates indicate the total for all faiths to be well above $2,000,000 annually.

The new church membership figures are based on official reports furnished by 258 religious bodies of the 268 listed in the Yearbook — the nation's only authoritative source of religious statistics of all faiths. Most of these bodies are small in numbers. The compilation shows that more than 98 per cent of all members are concentrated in 82 religious bodies. Going further, over 96 per cent are members of 53 church bodies.

The data covers the calendar year 1955 for the most part.

"There is no doubt that the latest information offers fresh statistical evidence of increased interest in religion in the United States," declared Dr. Benson Y. Landis, editor of the *Yearbook of American Churches*. "But figures alone cannot tell how deep this interest goes or whether the nation is actually undergoing a spiritual reawakening. More members, new churches, gains in contributions — these are all good signs. But they are not conclusive," he said.

The relative strength of Protestant and Roman Catholic church bodies remains virtually the same this year as it has over past generations. Today 35.5 per cent of Americans are members of Protestant churches; 20.3 per cent are Roman Catholic. In 1950 the percentage ratio was 33.8 to 18.9; in 1940 it was 28.7 to 16.1. In the mid-1920's, 27 per

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Major Protestant and Orthodox Bodies With More Than 1,000,000 Members

Methodist Church	9,292,046
Southern Baptist Convention	8,467,439
National Baptist Convention, U.S.A., Inc.	4,557,416
National Baptist Convention of America	2,610,774
Protestant Episcopal Church	2,757,944
Presbyterian Church in the U.S.A.	2,645,745
United Lutheran Church in America	2,175,726
Lutheran Church — Missouri Synod	2,004,110
Disciples of Christ, International Convention	1,897,736
Christ Unity Science Church	1,581,286
American Baptist Convention	1,513,697
Churches of Christ	1,600,000
Congregational Christian Churches	1,342,045
African Methodist Episcopal Church	1,166,301
Church of Jesus Christ of Latter-Day Saints	1,230,021
Greek Archdiocese of North and South America	1,000,000

Church World Service Goes Into Action When Disaster Strikes

Relief workers shown distributing clothing to victims of the earthquake which brought disaster to a cluster of islands in the Aegean Sea on July 9. The Central Department of Church World Service, acting for the major Protestant and Orthodox denominations, immediately sent $65,000 worth of food and other supplies weighing 122,400 lbs. These included U. S. surplus cheese and other dairy products, sugar, cocoa, cottonseed oil and soap, and a carload of corn oil collected by the CWS Christian Rural Overseas Program. In addition, 240 bales of clothing and 150 bags of shoes were sent, and emergency expenditures of $2,000 were authorized for purchase of additional relief supplies including canned milk for babies, canned meat, and 500 blankets.

7,725 people on the island of Santorini were left homeless. CWS representatives in Greece were on the scene within a few hours. These emergency shipments were made possible by the Share Our Surplus program of the churches, in addition to resources provided through One Great Hour of Sharing and other denominational relief programs.

MEET IN NATION'S CAPITAL

FOR the second time since the National Council of Churches was constituted, the 250-member General Board will convene for business this month in the nation's capital.

Upwards of 50 Washington church leaders will be guest observers during the Board's two-day meeting, Sept. 26-27, to be held at the historic Willard Hotel. With the guests sitting in, Board members will hear reports on significant new developments in the world scene, when a three-member panel discusses important World Council activities of the past summer.

Dr. Francis H. House, associate general secretary of the World Council of Churches; Dr. Henry Pitney Van Dusen, president of Union Theological Seminary; and Dr. Franklin Clark Fry, president of the United Lutheran Church in America, will participate.

On the eve of the two-day meeting Board members will join with Washington clergy at a fellowship dinner under joint sponsorship of the National Council and the Washington Federation of Churches. Theme for the evening will be, "The Church Looks at America's Program of Neighborliness," providing the basis for a discussion by a symposium of nationally prominent church men and women. The speakers, yet to be named, will take up such topics as American visitors in foreign countries, foreign students in the U. S. A., the Russian-American clergy exchange, and the spiritual role of Americans who live abroad.

100,000,000 Church Members

(*Continued from page* 13)

cent of Americans were Protestant and 16 per cent Roman Catholic.

The different faiths have different ways of defining a member. Protestant churches in general count as members only those who have attained full membership, and all but a small minority of these are 13 years of age or over. The Roman Catholic Church counts all baptized persons, including infants. In the Jewish faith, members are defined as all Jews in communities having congregations.

Current membership figures in the six major faith groups are compared with those in the foregoing year in the following table:

	1955	1954
Protestant	58,448,567	57,124,142
Roman Catholic	33,396,647	32,403,332
Jewish Congregations	5,500,000	5,500,500
Eastern Orthodox	2,386,945	2,024,219
Old Catholic & Polish National Catholic	367,370	367,918
Buddhist	63,000	63,000

There are no accurate figures on the number of Moslems in the United States, but "informal" estimates place the total somewhere between ten and twenty thousand.

Statistical analyses in the new church yearbook indicate that the house of Protestantism is far from being as divided as it may seem. While the great preponderance of the 258 church bodies reporting on membership are Protestant, more than 85 per cent of the nation's 58,000,000 Protestants are on the church rolls of nine general denominational families and large denominations. These are: the Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, Congregational Christian, Disciples of Christ, Churches of Christ and Christ Unity Science.

As for years past, the largest Protestant group is the Baptists, with 18,793,097 members in 27 Baptist church bodies. Next come the Methodists with 11,784,060 members in 22 church groups. There are 7,059,593 Lutherans in 19 Lutheran church bodies.

The largest single Protestant church body is The Methodist Church with 9,292,046 members. The Southern Baptist Convention is next with 8,467,439; and the National Baptist Convention, U.S.A., Inc., is third with 4,557,416 members.

The latest tabulations also show that a majority of American Protestants belong to church bodies that are constituent members of the National Council of Churches. The 30 Protestant, Anglican and Eastern Orthodox church bodies in the National Council have 144,362 local churches and 36,719,786 members.

Call Nation to Support of Colleges

THE nation's 471 church-related colleges enroll 250,000 students and have a total faculty of 12,500.

The providing of financial help for these colleges is beginning to get national attention. During 1957 emphases on the needs of such institutions of higher learning will come from half a dozen sources to a greater extent than ever before.

Two major developments this summer were the organization of a National Committee of Church Men for Church Colleges, headed by Milburn P. Akers, executive editor of the Chicago *Sun-Times,* and the announcement that the Advertising Council, a non-profit organization founded and supported by American business, will conduct a nation-wide campaign in mass media for support of both tax-supported and private higher education.

The Council for Financial Aid to Education is redoubling its already successful efforts to enlist the support of large numbers of American businesses in their contributions to higher education.

More states are setting up fund-raising associations and those in existence report steady increases in contributions secured.

Many church-related colleges are in the "small" bracket and a number of these are in financial difficulties due to the fact that they lack sufficient funds to become accredited by their regional accrediting associations. A recent development on this point has been the organization of the Association of Small Colleges under the leadership of K. Duane Hurley, president of Salem College in West Virginia. "It costs less to accredit these than to replace them," he says.

The Advertising Council campaign, expected to start early in 1957, will utilize the volunteer services and facilities contributed by advertising agencies, communications industries, and national advertisers, it was explained by Theodore Repplier, president of the Council.

"Church members must be informed that their support of church-related institutions of higher learning is needed if the most important sources of our American culture are to be maintained," he declared.

Wilson Compton, president of the Council for Financial Aid to Education, which secured the help of the Advertising Council, said that a nation-wide advertising campaign on behalf of citizen support of the colleges and universities of America is "without precedent" and "may eventally transform the permanent financing of our universities and colleges. The public is gradually coming to a realization that a cherished feature of American life is at stake. Higher education, which before World War II was a 750-million-dollar business, today has reached three billions, and by 1970 will reach five billions. What happens to American education will eventually happen to America."

Leaders of the National Committee of Church Men for Church Colleges — left to right: J. Irwin Miller, board chairman, Cummins Engine Company, Columbus, Ind., who is vice-chairman of the Committee; Milburn P. Akers, executive editor, Chicago *Sun-Times,* chairman; and Dr. Robert E. Wilson, Standard Oil Company of Indiana.

The Methodist Church, in its effort to strengthen and expand its 73 institutions of higher learning, is currently engaged in a 47-million-dollar campaign. The Presbyterian Church, U. S. is planning a two-year 37-million-dollar campaign for its institutions.

Dr. Hubert C. Noble, director of the National Council's Commission on Christian Higher Education, says, "The church must supplement the Advertising Council campaign by delineating clearly the purpose and function of church-related independent colleges in their expression of higher education."

Mr. Akers, speaking at the first meeting of the National Committee of Church Men for Church Colleges, said, "The committee will not do any money-raising as such, but sees its task as one of creating a climate of opinion that will encourage gifts to churches and colleges. To this end it expects to cooperate with the Council for Financial Aid to Education in fact-finding and research and to provide leadership that will enable colleges to work together in programs designed to improve the quality of public relationships, fund-raising, trustee leadership. and internal life."

The committee will seek to rally the membership of the churches to greater support of their church-related colleges. It will also seek to enlist additional men who will pledge and actively support with time and enargy a program of practical college assistance.

"Colleges will get the best leadership only if men and women with the broadest experience in business, the professions and public service give time to their problems," Mr. Akers said.

"Since their founding more than 300 church colleges have gone out of existence or have been taken over by the state. In the next ten years the country faces an enormous increase in numbers of students going to college. The state institutions should not be allowed to take all the load of the expansion of college facilities which this horde of students will require.

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The Churches Speak . . .

. . . to two national political parties on domestic and foreign issues through the National Council

THE National Council of Churches last month reminded the Republican and Democratic National Convention Platform Committees of its concern for "moral, ethical, and spiritual principles" in the presidential campaign. Its representatives presented the stand taken by the Council on major foreign and domestic issues confronting the nation, as the leaders of the two parties framed their platforms.

The Committees were presented with the National Council of Churches election policy statement, "Christian Responsibility in the 1956 Election." The Council's General Board, composed of official representatives of the denominations had previously adopted the statement and authorized its presentation to the two political parties. It was addressed to the 36 million members of the 30 constituent church bodies in the National Council.

Dr. Earl Frederick Adams, assistant general secretary in charge of the National Council's Washington office appeared before the Democratic Platform Committee in Chicago. Charles Magill Smith, the Council's director of special services in Washington appeared before the Republican Resolutions (Platform) Committee in San Francisco.

The election policy statement presented by Dr. Adams and Mr. Smith was accompanied by texts of official statements adopted by the National Council.

These statements, they said, "deal with present-day problems and issues with the hope that the churches may help to sensitize the conscience of the nation and aid in the achievement of justice and righteousness. Our frame of reference is not political but theological," they said.

The National Council statement declared, "When in their religious assemblies Christians speak their mind on social issues, they do so under the compulsion of the Gospel to which they are beholden. What they say therefore has relevance to the issues that will be dealt with in party platforms."

The documents submitted to the committees by Dr. Adams and Mr. Smith in the field of domestic affairs included statements summarized as follows:

1. *Aid to Education* — favoring federal contributions to education for the aid of tax-supported public schools, with safeguards against federal controls in matters of educational policy.
2. *Segregation in Public Schools* — supporting the decision of the Supreme Court that segregation in the public schools is unconstitutional, recognizing the complexity of implementing the decision, and looking towards full and complete compliance.
3. *Housing* — advocating a comprehensive attack on the continuing evil of indecent and overcrowded housing and congested slum areas and calling for special measures to help meet the housing needs of the aging and of members of minority groups.
4. *Religious and Civil Liberties* — affirming that religious and civil liberty are interdependent and therefore indivisible, though church and state are and should be maintained as separate and independent institutions, and calling especially for defense of the rights and liberties of cultural, racial and religious minorities.
5. *Indian Affairs* — advocating standards and procedures that will assist in the orderly transition of Indian Americans from trusteeship status to full participation in American community life, with safeguards to their civil and political rights and their cultural heritage.
6. *Migratory Farm Laborers* — calling attention to the problems of migratory farm workers and urging measures that will help in protecting their rights and in meeting their special needs.
7. *Investigative Procedures* — expressing concern over threats to basic freedoms that result from procedural abuses by committees of the Congress of the United States and urging certain reforms to avert such threats.

In the field of international affairs the statements set forth the following summaries of the general principles approved by the National Council of Churches:

1. *United Nations* — continuing support of the United Nations and its specialized agencies.
2. *Economic Aid and Technical Cooperation* — development of a vastly increased, more adequate program of economic aid and technical cooperation for underdeveloped areas, on a long-term basis, to meet more fundamental economic needs, with more proportionate emphasis on the constructive, non-military items and with more of it channeled through the United Nations.
3. *Armaments* — continuing effort to reach international agreements on the reduction and regulation of armaments, including nuclear weapons.
4. *Atoms-for-Peace* — continuing development of programs for atoms-for-peace, both bilateral and through the United Nations.
5. *Negotiation* — recognition of the necessity for negotiation, rather than warlike threats, in the settlement of international differences and for restraint in terms of United States military power.
6. *Trade* — continuing support of trade policies which will strengthen the economies of our own and other nations in such programs as the Reciprocal Trade Agreements by removing harmful restrictions and encouraging a mutually advantageous flow of trade.
7. *Refugees* — continuing programs both national and international for the relief, resettlement and rehabilitation of refugees.
8. *Immigration* — support for an improved, non-discriminatory immigration and naturalization policy which will enable our country to accept its fair share of persons from all parts of the world who are in need of and deserving of a new home and citizenship in the United States.
9. *Military Training* — opposition to efforts to establish, contrary to American tradition, a system of permanent universal military training.

Outlook

How Christian Is Your Vote?

THERE are at least two commonly encountered perversions of Protestant convictions that tend to deter us from fulfilling our Christian duty as citizens. The doctrine of individual responsibility is somehow transported into the notion that religion is a strictly private concern between a man and his Maker. And relations between church and state are often so described as to result in the separation of man the believer from man the voter, and to silence the corporate voice of the church in regard to political issues.

The General Board of the National Council of Churches in its June statement on "Christian Responsibility in the 1956 Elections" emphasizes both "the concern of all the people" and "the responsibility of the churches." It is astonishing that many of us can speak of "this nation under God" and pray that the vision may become a reality and yet find excuses and objections that block the way that leads to such a goal, both for ourselves and our churches.

If you want to come to grips with some of the currently perplexing problems for one who would vote Christian, help is offered in a booklet just published by two units of the Council, "How Free Are You?" It is an appeal for a more critical examination of our Christian responsibility as citizens.

Recommended as a fresh and comprehensive treatment of this whole subject is Professor Rasmussen's "Christian Social Ethics." Its sub-title, "Exerting Christian Influence," is fully justified by a treatment of his theme that, while meeting every requirement of scholarship, is as down-to-earth as yesterday's keynote speech. Thanks largely to his dynamic consciousness of community, the author is able to persuade the reader that he can and must be subject to and guided by an absolute Christian ethic in the midst of social relativities and political compromises. Having earlier described the Christian ethic as indicative rather than imperative, Dr. Rasmussen in his concluding chapter, with very specific "do's" and "dont's," goes a long way toward reconciling the unsullied banner with practical participation in the battle.

We do well to remind ourselves that our responsibility does not stop at the water's edge. We agree with Francis Miller that "the future of Western civilization depends in no small part upon the relation of American Christians to American politics. . . ." Pray God that there be no tragic reminder of this before we go to the polls; one thinks, for example, of what might develop from the Suez Canal crisis.

It is one of the merits of Western Christianity that through the centuries both Roman Catholics and Protestants have exerted a critical and tempering influence on government. Today, when government impinges upon ever-widening areas of our individual and associated life, that influence must be both truer and stronger.

There *is* "a Christian responsibility in the 1956 elections."

Walter W. Van Kirk

LOVE was a driving force in the life Walter Van Kirk gave in Christian world statesmanship. Stricken by a heart attack at 64, he was, as Executive Director of the Department of International Affairs of the National Council of Churches, driving full-force at the zenith of his career in pursuing a just and durable peace. For over thirty years he gave inspiring leadership in international relations and laid foundations in this country and on a global scale for the ongoing work of the churches for world order.

Love, to him, was not sentimental but substantial. He spelled it out in specific terms. Peace, he saw, as created by love working through justice, righteousness, freedom and world order with such moral principles having to be further translated into action in particular measures.

Love, to him, was not transient, but steadfast, continuing to believe, to hope, and to endure all things. Because he believed in a God of love who wills peace for the world, Walter Van Kirk never flagged in pursuing peace. Even in the midst of the second world conflict in a generation, he stood steadfast. He gave world leadership in mobilizing the resources of the churches to work for a just and durable peace. Enlisting competent specialists, he and they together set a way of hope toward peace in the midst of war. Looking to the war's end, he rallied the churches to share in creating and shaping, and later in sustaining the United Nations as a global organization to deal with world problems. When warfare ceased, he was among the first deputation of leading Christians from this country who flew on a mission of goodwill and mercy to war-torn Japan, symbolizing Christian concern for the healing of the nations.

The meaning of Christian love for the life of man was made more clear by Walter Van Kirk through his weekly nation-wide broadcasts during the turbulent years of the late '30's, World War II, and post-war conflicts. From 1936 to 1949, on "Religion In The News," his was a voice of the churches, for Christian faith, speaking in tones of confidence and sanity. His ability was recognized in his being asked to serve a major network as special commentator on programs initiating in various countries of Europe, South America and Japan. For his services in broadcasting, citation came to him by men of other faiths as well as his own.

In more recent years, he led in helping the churches and Christians to assume further specific responsibilities in international affairs. He gave immediate voice to Christian concerns that new-found atomic power be used not to blast but to bless mankind. He was concerned that the United States assume a responsible world role giving moral and economic leadership as a partner in the community of nations. He was involved, by correspondence and conference, in Christian efforts for European cooperation. He was con-

cerned for relationships with other peoples of the world, as in Asia; he was cited for leadership with the churches in eliminating Oriental exclusion. He was interested in the refugees everywhere who had fled from war and tyranny. He sought persistently to have all nations beat their swords into plowshares and spears into pruning hooks in universal, controlled reduction and regulation of armaments. He worked for world economic development, foreign aid, technical assistance, and enlightened trade policies, remembering that his Master was concerned with feeding the hungry, giving drink to the thirsty, clothing the naked and ministering to those in need. In a world of revolution, he was at the forefront of those acting for recognition and respect of human rights; his concerns through the years included the rights of conscientious objectors, questions of civil liberties in our own country, race relations, and basic freedoms, as through the United Nations programs, for all men of all races and nations. Fulfilling a dream of many years, he was instrumental in the exchange visit of church leaders of the U. S. A. and the U. S. S. R.

As his labors of love must now continue in a new dimension of God's Eternal Kingdom, the inspiration of his life and work of love will persist here. In living memorial, those who have known and loved him are dedicating themselves anew to the task of translating love into justice, righteousness, freedom, and "the things that make for peace."

World Wide Communion

World Wide Communion will be celebrated for the seventeenth time on October 7. Each year this event becomes more meaningful, for on this day the churches in every nation join in a demonstration of unity. The cup, the bread, the prayers, and sermons wipe out barriers and bring Christians together in the true sense of church unity.

As day breaks around the world, Christians everywhere will be going to their houses of worship, there to share this sacred meal. Churches will call attention to this service long before the Day of Communion. Preparations are being made which insure that this will be one of the outstanding days of the entire year.

For half of the world this is the Autumn season; for the other half it is Spring — but wherever it may be, Christian people will meet at the Table of our Lord. In ancient cathedrals, thatch-roofed country churches and city churches, the same event will be portrayed. Orders of worship may vary, but in reality Christians are "one in Christ" at this time as at no other time.

The National Council of Churches has sent a message to the churches of the world, calling attention once more to the forthcoming event. Preparations for its observance are under way in every nation. It is hoped that every church will make strenuous effort to call its people to the Lord's Communion on October 7th.

Christian Education Week

Focus for the 1956 observance of Christian Education Week, the last week of September, will be on "The Christian Leader and His Spiritual Enrichment."

Christian Education Week is observed by practically all Protestant denominations and in practically every state. The observance is usually tied in with Rally Day, an inspirational send-off for the year's work in most local churches. Emphases in recent years have included such topics as the Bible, faith in God for children, Christian family life, and evangelism.

Statistics announced this month show that slightly more than three million volunteer teachers and officers are working in American Sunday church schools, in which nearly 39,000,000 pupils are enrolled. Annual increases for the past five years have ranged from three and a half to eight per cent, far in excess of the annual one and a half per cent increase in population.

What has brought about this tremendous enrollment in the Sunday church school?

It is probably true that our teaching methods and techniques are constantly improving. Our curriculum is better. We have better literature and audio-visual materials. Another major factor may be that a large percentage of our techniques, methods and materials have been developed cooperatively by specialists from many denominations. Increased effectiveness in youth work may be making itself felt.

There is a general consciousness on the part of people of their spiritual needs. This involves more attention to the needs and interests of children. Churches have made increased efforts to include more individuals and groups which in the past have had no contact with the church.

Almost overlooked in such a discussion, the church school teacher is still the key to this phase of church work.

During Christian Education Week churches will bring to the attention of their communities the importance of Christian education to the culture of our times, will develop a program to make Christian teaching available to all persons, will attempt to develop a common emphasis and an exchange of resources, and to provide practical ways to stimulate and guide spiritual growth in those who assume leadership in Christian education.

The realities of Christian faith are locked within a body of content which must be released through the miracle of teaching. This can only be achieved when teachers incarnate the content of our faith. If Christian Education Week stimulates teachers to learn as the saints have learned, then every local community and denominational effort will have been amply rewarded.

The CHURCHES WORKING TOGETHER

CHURCHES OPPOSE GAMBLING

In *Adrian, Mich.,* as the result of protests from the ministerial association and the council of churches, the board of the Lenawee County Fair has decided to drop plans to permit pari-mutuel betting on horseracing at the fair.

The two organizations had threatened to call off the religious service at the opening of the fair, which they sponsor each year, and move it to the campus of Adrian College.

In their statement they said:

"We are opposed to gambling on principle and believe its expansion weakens the moral fibre of the community and sows the seeds of national disintegration and collapse. It is feared that betting at our fair will attract racketeers and other undesirables — as it has elsewhere."

In the *Saginaw area of Michigan,* also, the churches are active against gambling.

A coordinating committee has been formed under the chairmanship of Dr. John W. Hubley of Calvary Baptist Church, head of the social action committee of the Saginaw County Council of Churches. The Vice-chairman is Rev. Donald F. Bautz, executive secretary of the Bay County Council of Churches.

The Saginaw County council's social action group was formed last spring when it was proposed to build "one of the nation's most modern" harness-racing tracks 12 miles south of Saginaw at a cost of $2,500,000.

The committee members hope to get a bill introduced at the next session of the legislature banning pari-mutuel betting at horse racetracks — the only kind of gambling now legal in the state — by amending Michigan's constitution to that effect.

Meanwhile, an effort will be made to secure a referendum providing that people in an area where pari-mutuel betting is about to be inaugurated will be allowed to vote on whether or not they want it.

During a recent raid in *Reading, Pa.,* federal agents seized an unusually large quantity of gambling devices.

This prompted the Greater Reading Council of Churches and the local ministerial association to issue a plea for observance by the Protestant churches of "Call to Christian Living Day."

Sermons by pastors and guest speakers stressed the importance of the individual in creating and maintaining the moral tone of the community.

Dr. Gunnar Knudsen of Trinity Lutheran Church said in his sermon that "if all the church people would stop gambling it would become unprofitable and a crimp soon would be put in the activities of the professionals who sponsor it."

CAMPAIGN CODE

A code of fair campaign practices advocated by Protestant, Roman Catholic and Jewish leaders in Texas has been subscribed to by three of the six Democratic candidates for governor, as well as three of the four Democratic candidates for lieutenant-governor and three of the four seeking election to the office of attorney general.

Bishop Everett H. Jones, vice-president of the Texas Council of Churches, was the Protestant signer of the letter urging adherence to the code.

The code pledges subscribers to condemn the use of campaign material which "misrepresents, distorts or otherwise falsifies the facts regarding any candidate; any appeal to prejudice based on race, creed or national origin; the use for campaign purposes of personal vilification, character defamation, whispering campaigns, libel, slander or scurrilous attacks on any candidate or his personal or family life."

UNITED CHURCH IN BOOM TOWN

The cornerstone of the first united Protestant church in Minnesota is inscribed with the emblem of the World Council of Churches — a ship with a cross as its mast. The church is in the new taconite boom town of Silver Bay, Minn.

Members of 30 denominations contributed to the building fund for the church, which was sponsored by the Minnesota Council of Churches. The council assumed 60 per cent of the cost and members of the congregation raised the rest.

The Silver Bay congregation holds title to the church property, with the provision that funds credited to denominations must be repaid if a single communion assumes administration.

A work camp of young people from churches throughout the state is clearing the land around the church and putting finishing touches to it.

DEDICATE PRISON CHAPEL

The dedication ceremony for the chapel in the new Dauphin County Prison in Harrisburg, Pa., recently was participated in by Protestant, Roman Catholic and Jewish clergymen.

The chapel is "one of the few found in county prisons or penitentiaries in this country," according to Rev. Joseph M. Woods, Jr., executive secretary of the United Churches of Greater Harrisburg and Dauphin County. In February 1953 clergymen of the three groups asked the county commissioners to include a chapel in the proposed plans for the prison.

The commissioners agreed and asked the various religious bodies to provide an organ for the chapel. The campaign for the organ was over-subscribed!

The altar was designed by the Harrisburg Ministerium and can be used for services of all creeds. A Methodist Sunday school class donated a cross and candlesticks and one of the county commissioners presented cloths for the altar and pulpit.

HARTFORD HOSPITAL CHAPLAINCY

The Hartford, Conn., Council of Churches has received an endowment for a Protestant hospital chaplaincy "to bring God's presence to persons who are weary and alone."

The gift, a memorial to Anna M. Fulling, was made by Lewis Fox, a member of the Jewish faith. Miss Fulling, who was a Protestant, had served as housekeeper for 45 years in Mr. Fox's home and had been like a mother to him.

The chaplain will be an ordained Protestant clergyman especially trained for the Christian ministry in hospitals. He will be a full-time staff member of the Greater Hartford Council of Churches.

While the trust will provide the basic salary for the chaplain, this will need to be supplemented by the churches.

Another first in Connecticut was the establishment of a full-time staff position in the field of radio-television in the Greater Hartford Council of Churches.

The new director is Rev. George C. Conklin, Jr., a recent graduate of Hartford Theological Seminary. At Bates College he was active in founding a radio station on the campus and served both as technical engineer and announc-

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"Released-Time" Plans Strong Program

By WENDELL KELLOGG

THE future of weekday religious education is in the hands of the church schools of today. The picture of what a weekday church school program should be is now established. It is up to the nation's communities to make it an actuality. In a few years it should be far easier to find a "typical" weekday church school than it is today, with such wide varieties of administration, staffing and curriculum in existence.

More popularly known as "released-time," weekday religious education is a program sponsored by churches and councils of churches for teaching children and youth who are excused from the public school one or more periods a week upon the written request of their parents.

Programs of one kind or another are in operation in over 3,000 communities in 45 states and are enrolling approximately three million children of all faiths. Whatever the pattern followed in teaching religion on the weekday as well as on Sunday, the through-the-week emphasis is here to stay.

The schools of the future are likely to be adequately supported by local churches, denominations and councils of churches. They should be adequately housed, supervised and staffed. Most teachers will be paid, a large percentage of them on a full-time basis.

The first National Conference on Weekday Religious Education, held in June on the campus of Oberlin College, Oberlin, O., pointed the way to forward steps for the "weekday" movement. Consolidation of the gains of the past 40 years was advocated by specific suggestions leading to improvement of organization, procedures, and quality of instruction in communities across the nation. A tremendous amount of information was exchanged by the 350 "weekday" executives, supervisors and teachers attending the conference. This exchange of information should result in many areas of the country becoming familiar with the better methods and procedures used by others.

Standardization and improvement of the quality of the instruction offered in weekday religious education programs was seen as the next immediate forward step. A result would be the preparation of more courses, particularly in the area of Christian living, and preparation of more courses which can be used by children belonging to different denominations.

Among other things to be standardized is the length of teaching time. Far too many programs today include travel time, which often reduces instruction to 30 or 40 minutes per week. Success of the Cooperative Weekday Church School Series of texts used in weekday programs portends their widespread and general use in the years to come as "homemade" courses disappear.

Enthusiasm of delegates to the Oberlin Conference, which should lead to rejuvenation of curricula, administration, and in the long run, better knowledge of Christian precepts by the coming generation, was indicated by remarks made by many of the delegates before they left Oberlin. "I've got a clear picture at last of what 'weekday' is all about and what we have to do at home," said one.

This was typical of the thoughts of many, not just numbered delegates to a church conference, but individuals, human beings, enraptured at new discoveries, at the clearing up of misconceptions, at the pointing to clearly-outlined objectives.

Vera Kudzma, pretty "weekday" teacher from Waterbury, Conn., replied instantly to "What did you get out of this conference?" with "I've refueled my tank! For the first time I've found where to go for things, what to do, and how to evaluate."

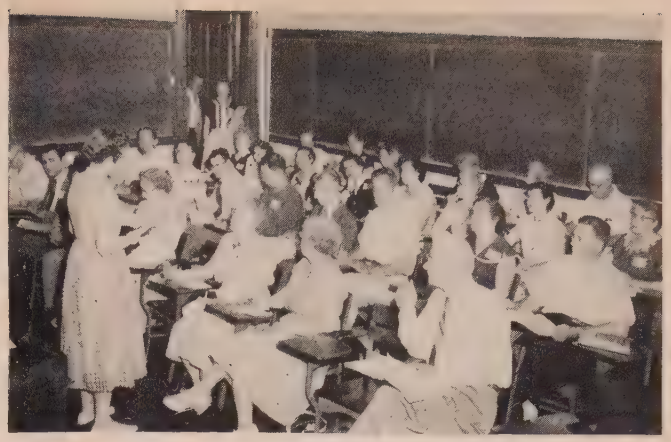
Another delegate, Dorothy Bowlus of Tiffin, O., declared, "At last I've found the curriculum I've been looking for for 16 years."

Rev. Laslo Hunyady of Kutztown, Pa., a young minister engaged with "weekday" activities for only a year but tremendously interested in their furtherance, declared: "This conference will give a tremendous impetus to 'weekday' growth. People have been able to take a look at other states and see what they're doing. Another thing,"—and he pointed his finger—"people here have forgotten all about denominationalism. No one even thinks to ask what you are. What you're doing in your program is all that matters." Mr. Hunyady represented the Pennsylvania State Council's education committee.

If communities in this country carry out the recommendations made at Oberlin—yet to be acted on by the official bodies of the National Council, the denominations, state councils and local sponsoring agencies—local weekday religious education programs will take on new strengths.

Organization—There will be increased denominational support of weekday programs with policy statements on all aspects of weekday work issued by na-

(Left)—Weekday teachers and supervisors look at the Ohio exhibit. At the right is John S. Groenfeldt, Bethlehem, Pa., chairman of the conference and general secretary of the Board of Christian Education and Evangelism, Moravian Church in America. (Right)—Two of the speakers at the conference—Dr. Jordan L. Larson, superintendent of schools, Mt. Vernon, N. Y., and Mrs. James D. Wyker, Mt. Vernon, Ohio, past president of United Church Women—chat with Rev. Minor C. Miller, (right) Bridgewater, Va., executive secretary of the Virginia Council of Churches and a pioneer in the weekday religious education movement.



(Left) Bradshaw Mintener, Washington, D. C., assistant secretary of the Department of Health, Education and Welfare, (center) confers with religious leaders at the Oberlin meeting on weekday religious education. At left is Rev. John S. Groenfeldt, chairman of the conference, and at right Dean Leonard A. Stidley of the Oberlin Gradute School of Theology. (Right) Miss Irene Henderson, director of Christian education of the Federation of Churches of Rochester (N. Y.) and Vicinity, leading a discussion group of weekday directors and supervisors. Such groups gave valuable opportunity for an exchange of experiences.

tional denominational education offices. Area denominational representatives will cooperate with approved weekday systems sponsored by responsible interdenominational agencies. These agencies will comprise wide community representation. Interfaith cooperation will be fairly general, much more so than at present.

Programs will be reasonably uniform in organization, administration and supervision. Sponsoring agencies will provide adequate tools for teachers and pupils engaging in a sound teaching-learning process. Transportation of pupils, where necessary, will become common in weekday church school programs, as in public school systems.

Curriculum — With help from denominational and interdenominational groups, high standards of curriculum materials will be emphasized. International understanding and interfaith relationships will mark curriculum emphasis. Many new courses will be available on the Bible, the church, God's world, and Christian living. New courses and more definite curriculum materials will also be available to and used by high school groups.

Classroom Location — Classrooms will be located not only in nearby churches or in weekday religious educational buildings constructed adjacent to public schools, but in homes, hospitals, libraries, the YMCA the YWCA, and there will even be mobile classrooms.

Public Relations—Millions of America's children will study understanding, respect, tolerance and good will on an interchurch and interfaith basis through the sharing of ideas and concepts. Far more than at present, homes will be informed about the "weekday" program, its purposes and functions, and parents everywhere will share a concern for it. This concern will increase support as people become aware of the worth of Christian education through the week and its meeting of moral and spiritual needs of the children. More weekday systems will be set up as the emphasis is placed on human need rather than budgets. The product, not its cost, will be the motivating factor. Four-way communication will take place among denominations and national, state and community councils, and participants and public will be informed of legal aspects, especially of state laws recognizing the legality of "weekday" programs

Teaching — The personality of the teacher will be recognized as the strongest factor in bringing children close to God or sending them away from Him. Most vital will be the teacher's personal Christian experience and love for the Bible and children. "Weekday" teachers will be recognized as ambassadors of God who seek to bring children to a vital awareness of Him.

Weekday teachers will be as well trained professionally for their job as the public school teacher today is for his. Colleges and seminaries will provide courses in Christian education that can be taken as in-service training by weekday teachers. Strong fellowships will be organized for their mutual improvement and assistance. Personnel committees will be established by weekday systems to oversee and guide the work of their teachers. It is possible that a centralized clearing house on the national level may be established for the recruitment and placing of weekday church school teachers. It will be assisted in its effort by national field workers cooperating with area field supervisors.

Salaries of weekday religious education teachers will be equivalent to those paid to public school teachers. This will have eliminated many of the problems connected with weekday work where weekday teachers are either not paid at all or inadequately paid.

John S. Groenfeldt, Bethlehem, Pa., conference chairman at Oberlin, declared: "While patterns vary with each community and area, and while each community is, in the last analysis, responsible for its program, resources must be made available so that local communities can see themselves not as lonely pioneers, but as sharers in a movement with common elements of experience and strength."

Mr. Groenfeldt said further: "This conference was of great importance for two reasons. One is the inspiration provided to 350 workers and leaders of the weekday movement. Equally important, however, is the planning that has been done in keeping with the conference purpose of charting the future of weekday church schools in America. Each afternoon the conference divided into work groups based on the interests and responsibilities of those in attendance. Each of these work groups considered the weekday church school movement from a particular point of view—denominational representatives, state and city council executives, teachers, representatives of sponsoring agencies and the like. The pattern of the weekday religious education school of the future came from these groups.

"This was the first time that such a large and representative gathering had met to consider the present status and the future direction of the weekday movement. It is expected that its recommendations will have influence in shaping the policy—and subsequent action—of denominational and interdenominational bodies at national, state and local levels."

Dr. Erwin L. Shaver, director of the department of weekday religious education of the National Council of Churches, emphasized that if the churches do not exercise their full right to a share in the education time of children it may well mean the loss—at least

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The CCIA Enters Its Second Decade

By Richard M. Fagley

DR. Visser 't Hooft has referred to the Commission of the Churches on International Affairs, which has just celebrated the tenth anniversary of its founding, as the "watchman . . . to warn the people," described in Ezekiel. This ecumenical watchman was born in the midst of, indeed in response to, a turbulent and revolutionary period of history, full of alarms and perils. It grew out of the recognized need for a continuous and specialized Christian witness to the world of nations in a time of troubles and tempestuous change.

For this purpose, a small full-time agency was established, too limited in resources to cover more than a fraction of Christian concerns at the intergovernmental level, but sufficient for a competent beginning. Through the continuity of operations, this beginning has produced cumulative benefits. Flexible procedures and initiative, within the framework of careful review of policy and work by the parent bodies, the World Council of Churches and the International Missionary Council, have enabled the CCIA to exercise a constructive influence at the time and place of critical international decisions. The participation of laymen expert in statecraft has provided necessary information and facilitated effective approaches to governments. In such ways has the "watchman" been prepared for the task of warning the people on issues of world order.

Many of the activities of the CCIA during its first decade have been dictated by the permutations of the world crisis, the producer and product of two world wars. The immediate dangers have demanded attention, as incendiary bombs required action by the fire watch of the canons of St. Paul's Cathedral in London during the *Blitz.* Efforts to stimulate international care for those uprooted by war and tyranny — still numbering some 40 million — have had a priority claim. Cruel violations of human rights, in contradiction to God's moral law, have had an insistent appeal for remedial action. In the Korean war, when the abyss of a general war was close, the support of collective security measures by the United Nations, the need for policies of moderation and restraint, and the obstacles to agreement in the truce negotiations all were top concerns of the new Commission. At meetings of the Foreign Ministers and Heads of State, when attempts were made to move away from the abyss into a safer *modus vivendi,* the CCIA has attempted to bring a Christian influence to bear.

Yet from the beginning, this "watchman" has also attempted to survey the more distant horizons, to warn of problems before they cast an ominous shadow. Anticipatory or preventive action has been a major concern. Thus the effort to establish international norms of conduct, as in the Universal Declaration of Human Rights, was a preoccupation from the outset. Advocacy of Peace Observation by the U. N., as a means of war prevention, and of consideration of disarmament problems within the framework of peaceful settlement and peaceful change, has loomed large. The work for responsible international assistance for the self-development of less developed countries, and for the advancement of dependent peoples, has steadily grown. The report of Section IV at the Evanston Assembly, *Christians in the Struggle for World Community,* symbolizes this constructive concern.

As the CCIA enters its second decade, it is to be hoped that the international situation and development of its own resources will permit it to devote more of its energies to the creative and curative tasks of the churches in the field of world order. The new effort to study a Christian approach to an international ethos is a promising beginning. Through persistent work along such lines, Christian effort can be raised to a level more consonant with its divine mandate.

Another direction for new growth is in broadening the too-narrow base of understanding and support among Christians around the world. As the founding conference at Cambridge stated:

> "Witness that is to be truly ecumenical must spring from local conviction and determination. Unless the churches as a whole reinforce this new endeavor by the acceptance of local responsibility, the new Commission will fail of its great purpose."

The task of developing the educational mechanisms for local undergirding of the Christian witness to the world of nations belongs more to the churches and councils which compose the ecumenical movement than to the CCIA. This task needs to be on our consciences as the CCIA enters its second decade.

The American churches can take pride in their contribution to the launching of the new venture. The contribution of Walter Van Kirk, as secretary of the preparatory commission for the Cambridge Conference, in particular deserves to be treasured. But the way to commemorate these achievements is in renewed dedication to the mission for which the CCIA stands, and in persistent effort to strengthen the ecumenical "watchman" in international affairs.

Rev. Richard M. Fagley is executive secretary of the CCIA.

Support of Colleges

(*Continued from page* 15)

"American culture has been made by its churches and church colleges more than by any other agencies," the newspaper editor declared. "We must go the second mile in propagating education with a soul in it. The church college is needed to train intelligent laymen for leadership in the church as well as to stimulate recruitment of ministers."

Vice-chairman of the committee is J. Irwin Miller, board chairman of Cummins Engine Co., Columbus, Ind. Secretary-treasurer is Hal Lainson of the Dutton-Lainson Co., Hastings, Neb.

The committee is constituted as an independent body that will work with the Department of Christian Institutions of the National Council of Churches.

Churches Working Together

(*Continued from page* 19)

er. Later, at Hartford Theological Seminary, he designed and installed recording facilities for the Seminary Chapel and the Bissel Linguistics Laboratory of the Kennedy School of Missions.

COUNCIL BRIEFS

Rev. B. Bruce Whittemore, executive secretary of the Council of Churches of Greater Cincinnati, O., for the past six years, has been called to serve the Cleveland, O., Church Federation as executive secretary. . . . The *Minnesota Council of Churches* is sponsoring 10-day visits on farms of white Protestant families in 15 Minnesota communities by 53 Negro, Indian and Nisei children. . . . The *Mercury News* of San José, Calif., recently published a full-page article on the Santa Clara Valley Council of Churches, of which Gilbert S. Christian of San José is executive director.

Hans Finds Friendship, Clothing and Help—

One of Many Aided by Human Kindness on World Community Day

FOR a helpless old man in Hashiarpur, India, who wrote to America for "two pounds of dry milk powder, two pounds of butter and a great coat," the celebration of World Community Day in America has reality.

From this annual observance so many thousands of miles across the seas came the answer to his needs.

That celebration on Friday, November 2, by ten million American church women also has meaning for Hans Breckerman, formerly of East Germany. Hans' passion for freedom sent him headlong through great dangers to liberty. Liberty meant hunting an unaccustomed job in a strange land. There Hans found friendship, clothes and help in landing that job through the offerings on World Community Day.

Around the world, the lives of an Indonesian student training for the native ministry; of a Pakistani shepherd who lost his land; of a Thailand grandmother trying to keep alive her beloved though half-starved, tubercular grandchildren, have been changed because the great army of United Church Women sponsors this day.

The day has many victories.

Because of it, nurses and doctors bind up wounds and fight tropical diseases in many lands, refugees living in tented desolation get warm blankets against the freezing weather of winter, Korean children with shattered arms and legs are taught a means of earning a livelihood. In that livelihood body and spirit take on new life and meaning.

This year the emphasis of World Community Day by United Church Women, a general department of the National Council of Churches, will be on the U N Declaration of Human Rights. This is the declaration which holds up before the world the immortal pronouncement, *"All human beings are born free and equal in dignity and rights."*

To the oppressed there is a vision of happiness even for them. To the more fortunate peoples, responsibility to turn words into action.

In every city and town from coast to coast church women will study this newest document in the historic development of the rights of man. Linked with it is the theme they have chosen for the day — the passage from Romans 9:3, "For the sake of my brethren, my kinsmen."

Because these women believe that there are resources, power, knowledge and human kindness enough for all, they will seek to bulwark human rights in their home communities and around the world and they will share their own material blessings in the form of clothing, medical aid and food.

This is the twin significance of World Community Day.

As the women study *"All human beings are endowed with reason and conscience and should act toward one another in a spirit of brotherhood,"* from Article One of the Human Rights Declaration, their World Community Day offerings will provide:

- — Seeds and plows for Greek and Austrian refugees
- — Clinics and midwife classes for Palestinian refugees
- — Anti-tuberculosis drugs to check this dread disease in India, Pakistan, Korea
- — A million vitamin tablets for Kikuyu children in Kenya, orphaned by the Mau Mau terror
- — Air-lift of clothes, blankets and drugs to flood sufferers in Asia and in America.

At the same time, local Councils of Church Women may follow in the footsteps of the women in San Antonio, Texas, who are trying to bring equality in housing. Already they have set up a permanent committee, sponsored a workshop, and endorsed new slum clearance legislation."

As women across America read the crisp words, *"Everyone has the right to education,"* they will support schools in many countries.

They will look carefully to be sure we have "free schools in a free America."

Some communities in this country will take steps toward bettering their schools as did the Fact-Finding Commission on Education set up in Connecticut several seasons ago, with parents, civic leaders and school authorities blueprinting school needs.

As church women absorb Article Two's firm statement, *"Everyone is entitled to all the rights and freedoms . . . without distinction such as race, color, sex, language, religion, political opinion, national or social origin, property or birth,"* they will make grants for persecuted ministers in the Southern states of this country and send Parcels for Peace to the Near and Far East.

These parcels will contain clothing which youths like Hans Breckerman need to obtain jobs, suits and overcoats for grown men, denim yardage and sheeting for refugee mothers (three yards of material will make a pair of man's trousers.)

The wide scope of projects aided through World Community Day offerings was noted by the 1956 national chairman, Mrs. J. Birdsall Calkins of Alexandria, Va.

"We will give relief to the victims of the recent earthquake in Greece," Mrs. Calkins said, "as well as to the aged and sick who can never be sent to a new homeland, and help to families or youth made homeless by their determination to remain free at all costs.

"Almost every international problem we face today has within it the denial of some form of freedom. Hungry people living below a level of decency and sick, despairing people become the prey of any offers, vain though they be, for a better life.

"The poet Stephen Vincent Benet, in his *Prayer for the United Nations,* asked God most of all to 'grant us brotherhood, not only for this day but for all our years — a brotherhood not of words but of acts and deeds. We are all of us children of earth — grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If their freedom is taken away, our freedom is not secure.'

"On the home front our job is never finished. We shall broaden and deepen the activities of United Church Women. We shall study and support foreign aid, admission of our fair share of refugees, a humane immigration policy, progressive disarmament and the peaceful uses of atomic energy. We shall use our influence to help bring about a peaceful world."

The old man in Hashiarpur, India, who asked for dry milk, butter and a great coat tapped a rich source of strength — the hearts and minds of American women. Their dedication is to their belief that people free from want and oppression and assured of love and friendship can and will learn to live together.

Younger Churches

(*Continued from page* 12)

pute maintain fellowship in a common loyalty to Jesus Christ. The ecumenical movement is of inestimable support in this respect. The exigencies of the dangerous situation make disruptive quarrels among Christians not only petty but even sinful. More and more, larger and more responsible groups like that of the East Asia Consultation are finding ways by which the younger churches can attain area unity and by which the material and personal resources of the Christian church can be mobilized for action. And older churches are willing to relax denominational peculiarities in favor of a Christianity that is adapted to an Asian expression.

Of course, the younger churches are fundamentally confronted with the problem of becoming real churches. Their problems in this respect are like those of the older churches. Here the long-established churches need to exercise caution lest they think that if only the younger churches became like themselves, their problem would be solved! *Younger churches must not only become indigenous but they must become independent.* This means not merely that they must be able to walk on their own feet, but that they must possess theological integrity. This involves consolidation. They cannot live as mere annexes to Western churches, nor as floating islands in cultures undergoing a multiple revolution. To be sure, this demands organization, leadership and education. One without the other is not enough. Often good organization avails little because strong leadership is lacking. And a leadership that is not educated can make organization ineffective. This is why theological education for the leadership of the younger churches is so important. To provide this essential, the fine young seminaries all over Asia need to be given priority among the younger churches. But this theological education, too, must become indigenous and make a serious effort to create a theology which is at once true to tradition, to the situation, to the church, and to ecumenical reality. Too much theology in the younger churches is still American or European or British. This is due to the prestige given to foreign education on the one hand, and to a minimziing attitude toward an "Asian" orientation of theology on the other hand.

However, theological education is not enough; congregations are in great need of an educated laity. Toward this end, the churches need to take Christian education and lay leadership training far more seriously than they do. The world revolution is making radical demands upon adult education everywhere. The churches cannot escape this challenge. The educational projects now in progress among the younger churches are more numerous and vital than most of us realize. However, it must be said that much of this education lacks theological integrity, the spirit of urgency and the wider social ramifications of the Gospel in revolutionary Asia. Christian education of a simple "Sunday school" type is definitely not adequate! It is to be hoped that the International Convention of Christian Education, in Tokyo, 1958, will help to point up the issues, improve the quality and broaden the scope of Christian education among the younger churches. And incidentally, with the growth of literacy and mass communication, there is great need of literature and other programs of high Christian content and current interest all over Asia. We have said nothing about Christian education in the colleges and "Christian" universities among the younger churches. It must be confessed that too few Christian lay leaders have come from our many schools among the younger churches. Surely, in the situation we confront, these potential agencies must be counted upon to become infused with the Christian integrity which is demanded of every institution that bears the name of Christian in these days. The Christian universities are beginning to make their effects felt.

Of course, the categories of "older" and "younger" churches must give way to that of *The Church.* The younger churches must be accepted sincerely as partners in the one Church and its mission, and *vice versa.* Each can help the other; in fact, the problems of the one accentuate and clarify the problems of the other. In this age, as in every age, there are no churches without profound and real problems. The older churches which are so closely associated with much that is Western cannot escape the question: How can we become a real Church of Jesus Christ and not just "Christian" reflections of Western culture? The younger churches which are so closely related to the older churches and so desirous of becoming identified with their situations cannot escape the question: How can we become a real Christian Church and not just a branch of some Western Church or a "Christian" shrine or temple over national culture or Asian socio-economic aspiration?

World Council Leaders

(*Continued from page* 4)

parts of the world, and in the growing solidarity of the Christian fellowship, which transcends all boundaries of nation and race." Our problem is "to relate Christian truth to the ever-changing contemporary problems about which the world is perplexed." Strong emphasis was placed on freedom of communication and exchange of persons, access to reliable information, and on the discontinuance or control of experimental tests of nuclear weapons. Members of the Central Committee made pleas for greater concern for the truth in our statements about other nations.

The move toward integration of the World Council and the International Missionary Council received strong support. An action was taken outlining a time schedule for the careful consideration of this possibility, taking into account the needs of responsible bodies of both the World Council and the International Missionary Council and the member-churches' participation in the discussion. The Central Committee was aware of the structural problems involved but agreed with officers of the International Missionary Council that a study should be made looking toward a plan for integration. Later a concrete provisional plan will be prepared for consideration. Final action on the proposal will not be taken until the 1960 meeting of the World Council Assembly. The main objective of this effort is to bring into the World Council of Churches the full concern of the missionary movement and to have throughout the World Council people who know missions.

Chairman Fry reported on his conversations with Metropolitan Nicolai of Russia regarding the possibility of establishing relations between the Russian Orthodox Church and the World Council. The Central Committee voted to move ahead with plans for a consultation, possibly in Paris in late 1957, between a few representatives of the World Council and a few from the Russian Orthodox Church on subjects mutually acceptable. Dr. Fry was commended by the Central Committee for the work he has done on these relationships.

Among the other business transacted by the Central Committee was acceptance into membership of three churches; appointment of committees; acceptance of division reports; and selection of dates and places for future meetings. Next summer there will be a series of meetings, including the Central Committee, at the Yale Divinity School, with Dean Liston Pope, a member of the Central Committee, as host. The Executive Committee will meet at Seabury

(*Continued on page* 29)

Cleveland Calls Church Men of Nation

IN the first national convention of its kind, Protestant churchmen will gather in Cleveland, September 14-16 to proclaim their faith in God and dedicate themselves to Christian living.

Coming from practically every state in the Union and representing all walks of life, the men from the pews and the pulpit will be delegates to the first National Convention of Christian Men, convened by United Church Men, men's wing of the National Council of Churches.

Coming from 30 different denominations and communions, the men will hear half a dozen nationally known speakers and will hold a fellowship breakfast, workshop discussions on the role of men in the nation's religious life, and a preconvention luncheon with Ohio civic leaders.

Chairman of the convention is J. Clinton Hawkins, St. Louis, Mo., national chairman of United Church Men.

Featured major speakers on the program include Rev. Billy Graham, noted evangelist, Mayor Roe H. Bartle of Kansas City, Congressman Walter Judd, Dr. Norman Vincent Peale, Dr. Elton Trueblood, and Dr. Alan Walker of Australia, whose "Mission to the Nation," has been so successful "down under" that The Methodist church has brought him to the United States and Canada for a year's speaking engagements.

In addition to hearing talks on national affairs by Mr. Judd, civic affairs by Mr. Bartle and church college needs by Dr. Trueblood, the convention will hear the story of United Church Men on the national and local level in talks by Mr. Hawkins, Dr. G. Merrill Lenox, executive secretary of both the Michigan and Detroit councils of churches, and Dr. J. Quinter Miller an assistant general secretary of the National Council.

The Council's message to the convention will be brought by Dr. Eugene Carson Blake, president. Dr. Blake is the stated clerk of the Presbyterian Church, U.S.A.

America's church program in "American Communities Overseas" will be described by Dr. Robbins W. Barstow, New York.

"The Christian church from its inception has been primarily a lay movement, but men have not always realized their importance or part in it," Mr. Hawkins declared. "Outstanding advances and changes have usually been made by laymen, but in today's rapidly moving society too many men have lost touch with the real life of the church. Their group interests have drifted into secular channels, particularly during the past fifty years.

"Now the church is attempting to recapture their interests and loyalties. Study groups and projects have shown men a new 'life of the church' and pointed the way for their participation."

"At Cleveland," Mr. Hawkins added, "thousands of Christian men will have a chance to consider the nature of their Christian calling or vocation, men who should assume greater responsibility and have a stronger part in determining the direction the church should take.

"Men of many denominations together may obtain at Cleveland a new sense of fellowship and their relationship to the larger movement of the 'ecumenical church.' There they will secure a wider acquaintance on the Christian level and learn more of the ecumenical spirit which is now moving the Christian church forward."

General chairman of the Cleveland committee is Arthur C. Villwock. Program chairman is Lem T. Jones, Kansas City; steering committee chairman, Paul Moser, men's work secretary of the Presbyterian Church, U.S.A. Eugene Carr, Canton, O., is in charge of public relations and arrangements for the Cleveland civic luncheon.

Director of the convention is Edwin L. Parsons, New York, general director of United Church Men.

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"Released-Time"

(*Continued from page* 21)

for a considerable period of time—of their equal standing with the state in education.

"A basic principle of complete education is that it must include religion," Dr. Shaver said. "A second is that all children have the right to education in religion as well as in other areas of learning. Neither parents nor the state should withhold from any child the accumulated knowledge of society's experience with religion."

Comments of the major speakers at the conference included: *Bradshaw Mintener* (assistant secretary, Department of Health, Education and Welfare, Washington, D. C.)—"The churches should increase their weekday program and 'make it effective.' An hour or two of religious instruction on Sunday morning is not enough. Weekday religious education should be greatly broadened and deepened."

Dr. Paul H. Vieth (professor of Christian nurture at Yale Divinity School)—"A chief deterrent to progress in weekday Christian education is the fact that too many churches are 'satisfied with doing a little' of a task which should be attacked in a large way. Protestant churches do not want religion taught by the public school, but in most cases they are also not ready for the alternative of giving adequate support to religious teaching in relation to the public school under the initiative and at the expense of the church."

Dr. Frank M. McKibben (professor of religious education at Garrett Biblical Institute, Evanston, Ill.)—"Since the first program was initiated at Gary, Ind., in 1914, the movement has gone forward on the dual basis of the need for additional time and opportunity for Christian education beyond Sunday school, and the need to provide religious education in close connection with the public education of the child."

Mrs. James D. Wyker (Mount Vernon, Ohio, minister-at-large of the Disciples of Christ and past president of United Church Women)—"Church women have a particularly important role to play in aiding the weekday movement. Mothers who are especially concerned for the problems of their communities should make weekday one of their areas of interest."

Jordan L. Larson (superintendent of schools at Mt. Vernon, N. Y., and past president of the American Association of School Superintendents)—"A great majority of school administrators have strong religious beliefs and are willing to cooperate with religious organizations in the matter of weekday released-time with in the limits of their authority. Separation of church and state, as we understand it, is not a separation of religion and state. While it is the responsibility of the church to promote, organize and finance released-time instruction, cooperation is necessary as a three-way affair between school, home and church."

Dr. Harry H. Kalas (president of Westmar College, Le Mars, Ia.)—"Weekday religious education is on the threshold of becoming a power in the nation. Thousands of full-time professional teachers should be recruited and national and state 'weekday' staffs should be strengthened."

Dr. Leon M. Adkins (Secretary of the Division of the Local Church of The Methodist Church, Nashville, Tenn.)—"Weekday religious education is essential to complete education. We must find a way to relate Christian education to the total education experience of the child. This is a valid reason for reaching through 'weekday' those in our church schools as well as those who have no church home."

Dr. Minor C. Miller (executive secretary of the Virginia Council of Churches)—"State councils of churches have a unique opportunity to help increase the general standing and prestige of the movement. It is the responsibility of state councils to guide local communities in providing released-time instruction in the elementary school grades and to offer elective courses for high school pupils."

Dr. Hugh Chamberlin Burr (executive secretary of the Rochester, N. Y., Federation of Churches)—"In many instances the desire to begin weekday religious education has brought the churches of a community into cooperation."

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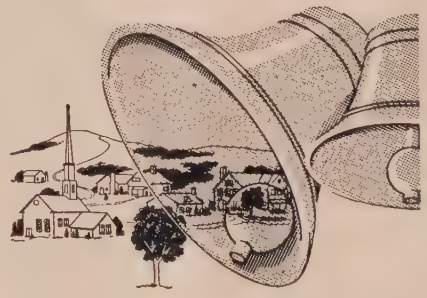

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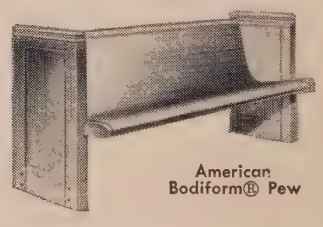

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Church Canvass Takes New Turn

By HAROLD B. KEIR

WHAT does the E.M.C. mean to you? To a multitude of people, the Every Member Canvass means a budget-based appeal for money. It is the church's annual effort to secure funds to carry on its program.

But now, in several thousand churches, the E.M.C. has come to mean a great deal more than that. In them, the main appeal has been changed from dollars to lives — lives committed to Christ's service through His church. The basis of this approach is a clear recognition of the fact that "the earth is the Lord's and the fullness thereof, the world, and they that dwell therein." All that we have is from God, our lives, our abilities, our material possessions, given to us in trust, to be used for the benefit of all mankind.

When this truth is seen, hearts are filled with gratitude, and people want to express their thanks to the Giver of all good gifts. And, sharing in the work of Christ's church is a very satisfying way to do it.

Thousands of churches find it relatively easy to put on a campaign to get the money which will balance their annual budgets. They find that few people will refuse to give "what we gave last year." A group of the "pillars of the church" do their part, and the job is attended to. Then, they assume, it can be forgotten for another year.

The new stewardship-based E.M.C. is not finished so quickly. It requires a good deal more work, on the part of many more people, and it continues over a longer time. But the fruits which result are of incomparably greater value. This we know because of the testimonies from several thousand churches, large and small, East and West, of a score of denominations. Always they report two outcomes: (1) spiritual uplift, seen in new members, increased attendance and deeper consecration, and (2) larger, more dependable financial support for the church's program at home and around the world. When we consider the extent to which the work we do for Christ — preaching the Gospel, feeding the hungry and healing the sick — depends on the financial support we give to His church, we see the spiritual possibilities of this program. The first year, financial support is increased 50 per cent over the previous year. It may sound fantastic, but it really has happened again and again.

"Role playing" a local church general committee receiving instruction in the Every Member Canvass, at the Interdenominational Workshop for Canvass Directors. Left to right: Rev. Robert Foreman, Dayton, O.; Mr. Howard Young, Orange, N. J.; Rev. Edsel Pugh, Dayton, O.; Rev. Horace West, Vancouver, B. C., Canada; Rev. Robert Williams, Monticello, Ill., gain practical experience in the new type of E.M.C.

Then why have so few churches used this program which has such transforming value? The answer is simple. Its use requires some training for the lay leaders in the local churches, and the number of experienced directors has been woefully inadequate. But now that is being changed.

The First Interdenominational E.M.C. Directors' Workshop was held at Conference Point, Lake Geneva, Wis., last June. Fifty-seven men from 15 denominations and 18 councils of churches in the U. S. and Canada came to learn how to conduct this new type of E.M.C.

Directing the program was Dr. Arthur O. Rinden, associate executive director of the National Council's Department of Stewardship and Benevolence. Other instructors were: Rev. Harold B. Keir, general secretary of the Connecticut Council of Churches, Jack Bircher, stewardship director of the Evansville, Ind., Council of Churches, and W. P. Buckwalter, Jr., of the National Council's office of councils of churches.

This newer type of E.M.C. has proven to be most effective when used by a group of churches in one community, working together. It has much in common with a United Church Canvass, which makes large use of community-wide publicity. But in this program the great emphasis is on the giving of training in the essential "know-how" to the lay leaders in the participating churches. And, because of its other major emphasis, it is increasingly being called the United Stewardship Canvass.

The workshop was built on the philosophy that the best way to learn is by doing. Extensive use was made of role-playing. The men were divided into groups of six, representing various types of churches. Each group sat at a separate worktable. There they learned by practice how to carry out the details of the program in a local church. Then, later they learned both through observation and through participation how a director trains the lay leaders from a group of churches in a community United Stewardship Canvass.

All parts of the U.S.C. program were given careful consideration. Samples of all the materials to be used were both studied and put to use in a realistic way. At the end of the workshop, the men knew the theory of the U.S.C. and had also gained some practical experience in actually carrying out the various procedures.

The evening of the "Turn-over Chart Party" was particularly interesting and helpful. Each man was given a blank chart, a lettering brush, pictures, and a guide for making up each page. These

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Rev. Harold B. Keir is general secretary of the Connecticut Council of Churches.

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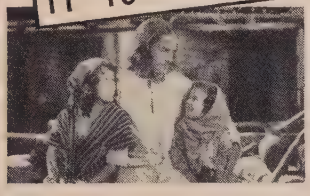

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charts are used by the visitors, as they call in the homes on Stewardship Sunday, to tell a carefully prepared story of plans for their church in the new year. Experience has shown that the "make-it-yourself" chart is like a hand-written letter. It is personal. It tells the story of one's own church. And, in the making of it, the visitor learns its story in a way that is particularly meaningful.

The great effectiveness of the United Stewardship Canvass is not due to uniquely new procedures. Basically, it offers little that is new — except the care with which each step is carried into action. But that makes a vast difference in the results which are obtained.

There are eight basic steps in a U.S.C. program:

1. Program-building comes first. This job is done by the best-qualified persons — the people who are currently carrying out the church's program. But the basis is not "what we did last year." Rather it is "what ought we to do for Christ through His church?" There may be considerable difference.

2. What is possible must be carefully considered. Before launching a greater program the cost should be carefully counted. All plans should be based on sound business practice.

3. Because "people give, not as they are able, but as they understand," the story of the program for the new year should be told both simply and interestingly. And it should be told to children and young people as well as to adults.

4. A carefully-made time schedule is essential for carrying out this program with lay leaders. It helps to correlate the work of all committees and to insure that the canvass will be finished on time.

5. Materials of proven effectiveness, which have been created for the specific needs of the canvass, play an important part. As the Chinese say, "with proper tools, the job is half done."

6. All workers are trained to do their job. Understanding brings willingness, confidence and effectiveness.

7. All visitors make their own commitments before they call on others.

8. Teams of trained visitors call in all homes. That is because it is known that "personal contacts count most." No commitment cards are given out in groups, and certainly none are sent through the mail.

Charles G. Finney, the great evangelist, once said: "A revival is nothing more or less than God's people giving unusual attention to the things of God." Likewise, we can say that the United Stewardship Canvass is nothing more or less than God's people giving unusual attention to home visitations, challenging Christian people to make commitments to Christ's work on the basis of stewardship.

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World Council Leaders

(*Continued from page* 24)

House, Greenwich, Conn., with Rt. Rev. Henry Knox Sherrill, a president of the World Council, as host. In 1957, the Central Committee will meet on the Island of Rhodes.

The over-all impression which one gained from the meeting of the Central Committee, in addition to the richness of the fellowship of the World Council, was the remarkable way in which the total program of the World Council has developed since Amsterdam. There is an excellent combination within the World Council of statesmanship in international matters, serious study, ecumenical action with reference to youth work, cooperation of men and women, the laity; and the continued meeting of needs of those for whom the burdens of life are exceptionally heavy. One came away with a feeling of gratitude that such an organization is working in the world today on behalf of the churches.

Billings

(*Continued from page* 6)

of teachers and probation officers in recognizing emotional disturbance which needs early treatment.

The Montana Council of Churches and of Church Women, the State Society for Mental Health and other groups are working together to raise the standards of staff and facilities for mental institutions, corrective schools and juvenile care.

Mrs. Scott sees all of these favorable omens as only a beginning. They merely show what an earnest band of females can do when they tend to their mid-nineteen-fifties' knitting.

The community itself, UCW and the Council of Churches have much to do still, she and her fellow church women feel. They won't rest until they are sure that Billings can *prevent* most of the Daisy's and Dicks of the future from getting into trouble, or can assure those who do of a better chance at re-shaping their lives.

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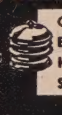

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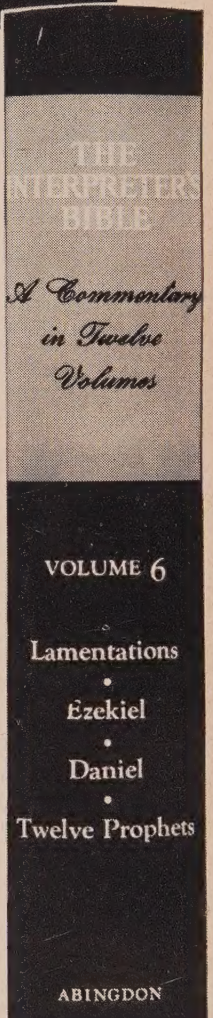

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BOOKS

Preaching and the New Reformation

By TRUMAN B. DOUGLASS, Harper and Bros., New York, $2.50.

Truman Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, is one of the most articulate Christian thinkers in America today. In these Lyman Beecher Lectures, given at Yale Divinity School, he has addressed himself to giving a theology of preaching for the ecumenical era.

He approaches the ecumenical movement from a highly practical, local-parish standpoint. He is neither an ivory-tower theologian nor is he "one of the ecumenical Rover Boys" (his word for world-traveling "ecumaniacs").

He believes that the preacher finds a new depth in his preaching as he approaches with seriousness the questions pertaining to the life of the church and its message. The many-sidedness of Christian experience is forced upon him with a variety and a richness not previously known.

In discussing "The Renewing Word," Dr. Douglass shows how the new understanding of the Bible is enriching Christian preaching today.

Chapter III shows how the church is the necessary, though human, instrument for God, fulfilling His purposes in the world.

We are surprised to find Truman Douglass advocating something like "apostolic succession" for all the clergy. He seems to accept the position that something like this is necessary to "restore wholeness" to whatever is partial and defective in the separate ministries that are to be consecrated to the service of the United Church.

In discussing "The Communicable Word," Dr. Douglass agrees with Lovell Cocks that communication is always "the transubstantiation of our words to become the Word" and that this is always a miracle.

In the concluding chapter we are reminded that "Preaching is the Sacrament by which the Church offers the Good News to the world."

The ecumenical movement is forcing all of us to rethink our theologies. Perhaps each one should follow Dr. Douglass' example and restudy his own Christian vocation in the light of "the great new fact of our time."

—T. K. THOMPSON

This Is My Faith

Edited by STEWART G. COLE, Harper & Bros., New York, $4.50.

Twenty-five "representative Americans," all men, were asked to answer five questions: What religious values should be emphasized today? What effect has science had on your religious beliefs? Do the human values expressed in democracy and in personal moral character fit into your religious faith? Do you feel that the highest moral values available to man are basically religious in origin? Does the concept of God serve an essential purpose for you?

The replies are printed in full in this book. The comments are also interpreted in a thorough opening chapter and in an epilogue, both by the editor. All but four of the replies are in the form of answers to the specific questions, in the order given. One of the answers is from the well-known Swiss theologian, Adolph Keller, who is "at home" in America and a friendly interpreter of one continent to another.

The ferment and the diversity characteristic of American religious and cultural life are reflected in these pages. There are many appreciations of, and searching comments on, organized religion. There are also notable expressions of the "secular idealism," which is often found in the American community. There are sharp cleavages among the theists who contribute to this volume. One result, after all the personal experiences are revealed, is that a sort of a sub-verbal "conversation of attitudes" has been revealed.

Among those who contributed are Albert E. Einstein, Winfred E. Garrison, Theodore M. Greene, A. Eustace Haydon, Ernest Hocking, William H. Kilpatrick, Pitirim A. Sorokin, Ordway Tead, and Henry Nelson Wieman.

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Portraits of Bible Women

By ETHEL CLARK LEWIS, Vantage Press, New York, $3.00.

Ethel Clark Lewis has given us a small encyclopedia of facts regarding women in the Bible. The book is organized according to the roles these women played, as mothers, daughters, widows, queens, prophetesses, and so forth. Chapter X is a register of all the women of the Bible.

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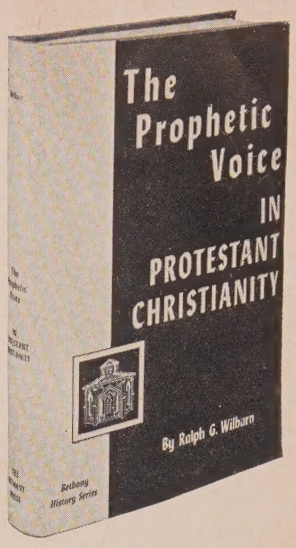

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